NEW AGE PUROHIT DARPAN

আধুনিক পুরোহিত দর্পণ (বাঙ্গালী পূজাপদ্ধতি)

Book 12

JAGADDHATRI PUJA

জগদ্ধাত্রী পূজা

Purohit (priests)

Bibhas Bandyopadhyay - Kanai L. Mukherjee

Editors

Aloka Chakravarty

Abhinaba Ghosh

Ratna De

Fifth Edition

LIST OF ORIGINAL AUDIO TRACKS

Below is the link for the list of all audio files
http://www.agiivideo.com/books/audio/Jagaddhatri

Listen to the audio tracks by clicking
on the links of the audios in the table below.

Audio	Pages	Titles	Links
I	iii	Opening prayer	http://www.agiivideo.com/books/audio/Jagaddhatri/Audio-Jagaddhatri-I-Prayer.mp3
II	10	Basic	http://www.agiivideo.com/books/audio/Jagaddhatri/Audio-Jagaddhatri-II-Basic.mp3
III	40	Pradhan	http://www.agiivideo.com/books/audio/Jagaddhatri/Audio-Jagaddhatri-III-Pradhan.mp3
IV	93	Havan+conclusion	http://www.agiivideo.com/books/audio/Jagaddhatri/Audio-Jagaddhatri-IV-Havan+conclusion.mp3
V	119	Shankaracharya-1 (prayer)	http://www.agiivideo.com/books/audio/Jagaddhatri/Audio-Jagaddhatri-V-Shankaracharya-1.mp3
VI	122	Na tato na mata-2 (prayer)	http://www.agiivideo.com/books/audio/Jagaddhatri/Audio-Jagaddhatri-VI-Shankaracharya-2.mp3
VII	123	Chandipath-3	http://www.agiivideo.com/books/audio/Jagaddhatri/Audio-Jagaddhatri-VII-Chandipath.mp3

AUDIO I >> Listen to the audio by clicking on the link below.

http://www.agiivideo.com/books/audio/Jagaddhatri/Audio-Jagaddhatri-I-Prayer.mp3

জয়দে জগদানন্দে জগদেক প্রপূজিতে।
জয় সর্ব্বগতে দুর্গে জগদ্ধাত্রি নমোঽস্তু তে॥

Jaẏadē jagadānandē jagadēka prapūjitē /
Jaẏa sarwagatē durgē jagad'dhātri namō̓stu tē //

I hail Thee, o all-pervasive Jagaddhatri Durga, Thou art victorious and symbol of the joys of the world; it is only Thou in the world, who can be worshipped properly. Victory to Thee.

Our publications

BOOK 1: SARASWATI PUJA
BOOK 2: LAKSHMI PUJA
BOOK 3: DURGA PUJA
BOOK 4: KALI PUJA
BOOK 5: SATYANARAYANA BROTO (KATHA)
BOOK 6: HINDU MARRIAGE
BOOK 7: ANNAPRASAN
BOOK 8: SACRED THREAD
BOOK 9: GRIHAPRABESH
BOOK 10: FAREWELL TO THE SOUL
BOOK 11: ANNAPURNA PUJA
BOOK 12: JAGADDHATRI PUJA
BOOK 13: SANISHCHAR PUJA
BOOK 14: NAVAGRAHA PUJA
BOOK 15: SHIVA PUJA, ITU PUJA, BHAIPHONTA ETC

Publishers

Sunil Kumar Mukherjee
Joydeep Networld,
D.19/29 Kewalgali,
Dasaswamedh,Varanasi, India
sunilbachchu@rediffmail.com

Association of Grandparents of Indian Immigrants, USA
Nashvillle, TN, USA 37205
(kanaimukherjee3@gmail.com)

Technical Assistants

Rohini Chakravarthy
Monisha Chakravarthy
Tara Chattoraj
Aseet Mukherjee

Global Communication

Dilip Som
Ashoke Khanwalkar
Sunil Kumar Mukherjee
Kamal Mukherjee

Art work

Monidipa Basu

Dedication

This book is dedicated to
The Children of Indian Immigrants –
The proud bearers of Indian heritage

Foreword

Through many thousands of years of sustained Vedic culture, Hindus focused on their spiritual approach through unique worship (puja) rituals. The priests learnt and chanted the prayers in Sanskrit, the ancient language of India, through *shruti* and *smriti* (hear and remember). When Sanskrit was replaced by other languages in course of time, the meaning of the chants got lost. Yet the hum continued to bridge the individual's soul with its Creator. It did not bother the devotees for being ignorant of the meaning of those chants as their deep faith filled the void. Thus a single syllable "Om" could realize the presence of the Unknown, the *ekakshar* (একাক্ষর) within us. Today the magical effect of *jap* (repetitive chanting) became a part of worship for all religions. Truly enough, the finest things of life have no language – love, kindness, compassion.

With the spread of Hinduism over the globe, the world is now inquisitive to know the meaning of those Vedic chants which we hear during puja rituals. Our children should not feel shy to explain to the world the thought behind those rituals howsoever it may look strange and repulsive. History records India's great contribution in shaping World Civilization through ages and our coming generation has the responsibility to carry that torch.

It is so very satisfying to see that the Association of Grandparents of Indian Immigrants has taken the heavy responsibility to explain the rituals followed in Purohit Darpan. They not only transliterated the mantras but touched on their history, significance and inner meaning of these in an understandable global language, English. It is highly commendable.

I pray to Lord Almighty for its success.

Budha Deb Bhattacharaya
Chief Priest of Kali Mandir
Washington, D.C., USA

VOICE OF NEW GENERATION

As a child of Indian immigrants growing up in the United States, I had never considered myself to be particularly religious. I identified myself as a Hindu by default simply because of my family ties. However, I never felt comfortable expressing this openly to my friends and classmates. As one of very few non-white, non-Christian students in my school, my main goal was simply to fit in and feel as if I were the same as everyone else. While my father taught me some simple prayers to recite each morning and evening, I shied away from performing this ritual when classmates visited my home for dinner – I did not want them to see me as different, and so I would try to hide this part of myself. The experience simply made me uneasy.

Despite the fact that my late father was a Maharashtrian Brahmin – a community known for its deep faith in the Hindu religion – and my mother the daughter of a Bengali priest, my family never forced Hinduism on me in any great way. At most, I enjoyed the comics of Indian folk stories, as well as the videos produced by my grandfather that brought these stories to life. However, these stories served mainly as entertainment for me and I did not seek any deeper meaning. Indeed, while my family would attend temple functions and pujas, I was never sent to "Sunday School" nor forced to learn Indian languages. In fact, I did not receive the so-called "Sacred Thread" in the Upanayan ceremony at the age most Brahmin boys do. And so I proceeded through life without giving it much thought. While I would now celebrate the opportunity to expose others to my culture, at the time I had no such desire.

However, when I was in ninth grade, my father was suddenly and unexpectedly diagnosed with malignant lung cancer. Over time, we learned he was beyond any medical treatment. Perhaps feeling a sense of spiritual duty before his passing, he made it priority only weeks before his death to arrange and perform the sacred thread ceremony for my brother and myself. He approached my grandfather, the author of this book, to assist with this process. Thus my brother and I received our sacred threads in a small, rushed ceremony. My father died only weeks later.

While I was then officially inducted into the Brahmin fold, I still did not feel any specific change or desire to learn more about what had just happened. If anything, I was simply angry at everything that had happened; the seemingly unfair nature of my father's passing. I still did not wear my sacred thread, for fear of seeming different from those around me. I continued to live as a typical suburban American child among my friends – this was my culture.

However, as I grew older and reflected on my past, I became increasingly curious about the purpose of that ceremony, and why my father had wanted it done so badly even though he had never pushed for it during the traditionally practiced time of adolescence. I hoped to find peace with the difficult events that transpired – a way to come to terms with the past. At the same time, I grew increasingly interested in the religious practice of my grandfather whom so many people in the community respected. And perhaps most importantly, I began to ask him questions – many, many questions.

Spending long rides in the car with both of my grandparents, I would continually inquire about their past. These incredible individuals led multifaceted lives as both academics and as religious

leaders in their community. Through these conversations, my thirst to learn more about my culture heightened exponentially. Once in college, I took a class on Indian mythology, but that still did not satisfy my desire to learn more about cultural practices, and more importantly the reasons for their existence and the origins of the ideas. I discovered a deep-seated desire to connect the philosophical underpinnings of Hinduism with the practiced rituals. Over time, I realized that when I was young I could not develop an interest in the practices because I did not understand their significance. With the benefit of some small degree of emotional, intellectual, and spiritual maturity, I then found myself to be quite fascinated with the philosophy and associated ceremonies. While I still take part in an academic and professional community where religion is a personal choice, I am now proud to share with my friends and colleagues the cultural background I possess and explain the underpinnings as much as I am able. Unfortunately, my own knowledge is limited, as are the resources available on the Internet – and so my inquisitions of my grandfather continue. Every chance an opportunity presents itself; I spend time with him to learn as much as I can about my past, my culture, and where I come from.

Sadly, I realize these opportunities will not last forever. For that reason I am grateful for his incredible commitment to produce this work. Never before has such a tremendous volume been constructed to explore the most important rituals in Hindu (or at least Bengali) culture. The line-by-line explanations, as well as the additional historical and philosophical context, offer an incredibly rich analysis of the ceremonies. I look forward with great anticipation to reading his entire works – in particular that on the Upanayan, which planted the original seed of curiosity – and I hope that you too will share in my admiration of my grandfather for this great feat.

September 12, 2013

Ashoke Khanwalkar
Grandson of the Priest

PREFACE

(First Edition)

A series of ten books are compiled for Bengali immigrants with the goal of explaining the history, significance, and meaning of the Sanskrit verses used in common Hindu *puja* rituals. A book like this is desperately needed as both the Sanskrit language, and the Bengali script in which the Sanskrit verses are transcribed, are often foreign to immigrants and their children.

Unlike Hindu children growing up in India, children of Hindu origin growing up in the West are constantly challenged by their neighbors, peers, friends, and teachers to explain the basis of Hindu faith and belief. This problem I never faced when I was growing up in India in the 1920s. Hindu rituals had always been a part of life, no questions asked. Thus, I strongly feel I should share my thoughts with my beloved grandchildren growing up outside India.

Priesthood was our family trade. I learned all the rituals from my father, and started to perform *puja* rituals soon after receiving my sacred thread (*Upanayan*) at the age of twelve. But, like many other professional priests in India, I had no knowledge of Sanskrit, the language of Hindu *puja* rituals. We were trained to hear and remember (*sruti* and *smriti*) and stay away from explaining. In addition, my childhood days were spent under British rule when Sanskrit scholars remained obscure and learning Sanskrit was not considered progressive. So I studied science and technology for a better future. Yet, the spirit of my ancestors never left me, and I had to perform *pujas* upon request from time to time. The community was satisfied with the ignorant priest as they devoutly watched Hindu rituals while praying in their own ways. God listened.

However, immigrants Hindus of the twenty-first century, especially the youths, are not satisfied with this. They demand explanations of the rituals they inherited. My grandchildren are among them. They regularly asked me about the details of Vedic traditions. Instead of simply going through the motions, they want to understand the underlying meaning. I was overwhelmed by their enthusiasm. This book is the outcome of that call.

Spirituality has many facets that accept the natural diversity of the human mind. Now I am eighty seven years old. I am not worried whether my grandchildren are believers, nonbelievers, agnostics, or atheists. But I feel immensely satisfied by telling them my own story of how I came to depend on my Invisible Caretaker who was always beside me when I needed Him.

I am thankful to the world community of open-minded spiritual seekers, Hindus and non-Hindus, who promoted this humble endeavor of mutual understanding. I have no words to express my gratitude for my coauthors and reviewers whose constant support made it possible to turn my dream into reality. In my advanced age and poor state of health I could not correct the mistakes that I see in the final product. I am sure these will be fixed eventually by future generations.

Third Edition
দূর্গা পূজা, ১৪ আশ্বিন, ১৪২১
(October 1, 2014)

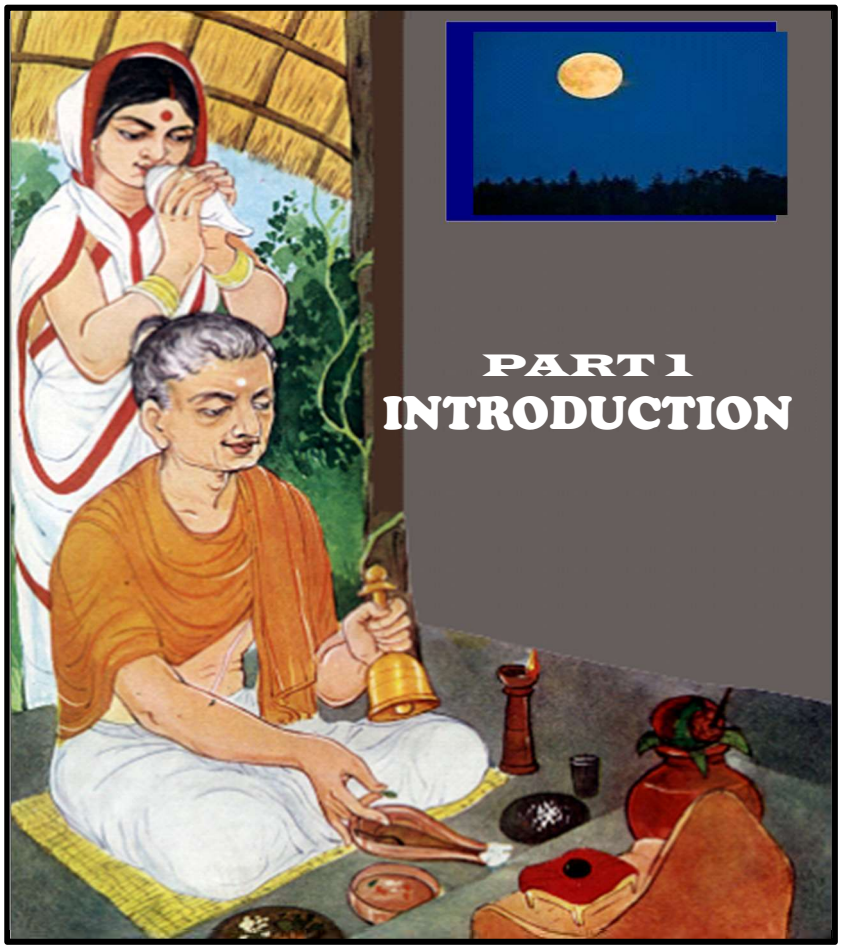
Kanai L. Mukherjee
Bibhas Bandyopadhyay
Global Bengali Hindu Priests

CONTENTS

Preliminaries
Audio link, ii
Audio I, iii
Prayer of Jagaddhatri, iii
Global communication and art work, iv
Our publications, iii
Dedication, v
Forward, vi
Voice of new generation, vii
Preface (First Edition), ix
Contents, x
Part 1: Introduction, 1
Vedic rituals, *Bibha Mukherjee*, 1
Common Hindu worship rituals, 2
Looking forward, 3
Idol worship, *Bibhas Bandyopadhyay,* 4
Jagaddhatri puja, 3
Daily puja arrangement, 4
Layout, 6
Basic list of requirements, 7
Arati sequence, 8
Part 2: Basic puja rituals, 9
(*Sadharan puja paddhati*)
Daily puja ritual , 9
Preparation of the priest, 9
Audio II, 10
Welcome of the priest, 10
Resolution by the devotee, 11
Invocation prayers, 12
Sanctification, 15
Prayer of Gayatri (*Sandhya*), 17
Offering to Sun God, 27
Indian history in mantras, 28
Worship of Guru, 28
Worship of Narayana Sheela, 32
Meditation of Vishnu, 33
Story of Shaligram Sheela (insert), 34
Tulsi and Narayana (insert), 35
Ten incarnations of Vishnu (insert), 36
Offerings to Narayana Sheela, 39
Part 3: Principal (Pradhan) Jagaddhatri puja, 40
Audio III, 40
Auspicious beginning, 40

Resolution, 42
Establishing the holy pitcher, 44
Prehistoric India in mantra, 47
Worship of God at the entrance, 47
Removal of hurdles, 49
Historical significance of cordoning, 50
Sanctification, 50
Offerings to invisible spirits, 51
Tying the security knot, 52
Dedication of self, 53
Consecration of flowers, 54
Laying the divine boundary, 55
Worship of basic five Gods, 56
Worship of nine planets, 62
Worship of the Gurdian of direction, 62
Reverence of divine background, 63
Meditation on Jagaddhatri, 65
Special reception, 66
Goal of human life, 67
Welcome and worship of Gods of background, 68
Birth of India, 69
Welcome to Jagaddhatri, 69
Sharanga puja, 70
Activating the eyes of the idol, 71
Infusion of life in deity, 71
Offerings to Goddess Jagaddhatri, 72
Pushpanjali (mass flower offering), 84
Repeated utterance of the code, 85
Stab (praise) of Jagddhatri, 85
Chandi, 89
Kumari puja, 90
Havan (Fire worship), 93
Audio IV, 93
Preparation, 94
Invocation prayers, 94
Resolution, 95
Marking the fire place, 95
Naming the fire, 97
Creating water boundary, 98
Divine witness, 99
Navagraha Hom, 100
Offerings to directional gods, 101
Pradhan Hom (for Jagaddhatri), 101
Prayer to the Lord Almighty, 102
Offerings to Great Utterances, 103
Benedictory prayers, 103

Naming the extinguishing fire, 104
Final offering, 105
Honorarium to the priest, 106
Extinguishing the fire, 106
Bhasma tilak (mark on forehead), 107
Adoration with lamp, 108
Prostration, 108
Farewell treat, 109
Immersion ceremony, 110
Moving the holy pitcher, 114
Peace chant, 114
Appeal for forgiveness, 116
Honorarium to priest (dakshina), 117
Prayers and songs, 119
Audio V, 119 (Shankaracharya)
Audio VI, 122 (Shankaracharya)
Audio, VII, 123 (Chandipath)
Part 6: Addendum, i
List of puja requirements, i
Questions, symbols and terminologies, iv
Sacred thread, vi
Offerings to vital breaths, vii
Panchagras vii
Calls for prayer, ix
Puja utensils, xi
Holy pitcher, xii
Puja arrangements, xiii
Panchadevata and Nabagraha, xiv
Mudras, xv
Our team of editors, xvii



VEDIC RITUALS

Bibha Mukherjee

The word 'ritual' comes from the Latin *ritus*, meaning 'a custom' which means, "Worship reduced to a routine or habit." The process systemizes the religious worship in a way that religion becomes an abiding feature for the social life of the people – almost, a social institution. Ritual and prayer are the two expressions in act and word of man's sense of dependence on divine or supernatural powers and represent the practical aspect of religion, as distinguished from the theoretical one consisting of the body of beliefs held by men regarding these powers.

Man's unceasing effort to win happiness and to keep off trouble takes the two forms - **religion** (philosophy) and **magic** (ritual), which are not always kept apart. The aim of the religious side of the Vedic ritual is to enlist the goodwill of divine powers by prayer and self-sacrifice, so that they may fulfill the wish of the worshipper. The approach here is a reverential and propitiatory one. The magical side of the Vedic ritual is coercive; its aim is to mould the course of events on the

basis of an assumed causal connection between the means (magic) employed and the effect to be produced.

In the following publications we will try to elaborate various Vedic rituals, which are currently followed by the Hindus. We have, however, primarily focused on Bengali immigrants but by and large most other Hindus follow the same pattern. These worship rituals (pujas) of various deities and "Dashakarmas" that celebrate life in its entirety – from birth until settling down in a new house. Death does not come in this list and will be dealt separately.

The origin of these Vedic rituals is from the time of Rigveda, perhaps around 1500 B.C. As interpretation of Vedas turned towards the philosophizing aspect of religion through Aranyakas and Upanishads, so did the rituals, the magical aspect of the religion. For a householder, ritual seems to be befitting while hermits, ascetics and monks principally favor the esoteric way of knowledge or pure philosophy, pursued in an atmosphere of secrecy and seclusion, in virtual opposition to the exoteric way of ritual. In this review of Vedic ritual the former will be passed over.

Common Hindu worship rituals

Hinduism celebrates the natural cycle of life from pregnancy to house building. This circumscribes ten different happy ceremonies called, ***Dashakarma***.

1. Conception – *punsaban*;
2. Shower or prebirth – *sadh*;
3. Birth – *jatakarma*;
4. Naming – *namakaran*;
5. First rice feeding – *annaprasan*;
6. First shaving – *churakaran*;
7. Sacred thread or spiritual education – *upanayana*;
8. Home coming after education – *pratyabartan*;
9. Marriage – *bibaha*;
10. House building – *shalakarma-vastupuja*.

Out of these, we have chosen only five as they are currently observed in India and abroad:

1. *Sadh,*
2. *Annaprasan,*
3. *Upanayana,*
4. *Bibaha*
5. *Vastupuja* or *Grihaprbaesh (entering new house)*

Other than the aforesaid Dashakarmas, there are other rituals performed on a daily basis or occasionally. They include,

1. Daily puja,
2. Special puja (Durga puja, Saraswati puja, etc.), and
3. Funeral rites and shradhdha (offerings to the soul).

These will be dealt in the following pages.

Looking forward

There is a general feeling in the new generation, who believe in our ritual approach of worship, to become a part of the puja process and understand the significance of the rituals performed and the chants recited. They refuse to stay inert as an observer. It gives them a chance to appreciate the contributions of their forefathers when the human civilization was in its cradle. Hence "interactive puja" is becoming an ongoing healthy trend.

Revivalism of Sanskrit may have its academic value. The Sanskrit chant for a commoner may remind him of his glorious past but the valuable words of prayers are lost as he does not understand the language. So the young generation is asking for a Roman script to feel the vibration and focus on the meaning behind the chant (not word to word translation) to touch their heart.

The puja process varies widely. In many states of India the priest helps the householder to perform the puja with his assistance, except initialization (placement of deity and water pitcher or *ghat*). In Bengal, as I witnessed in my childhood days, the householder entrusts the priest to do everything on his behalf. He only observes the puja ceremonies, if he has the time from his social activities. At the end, he sits near the priest with his wife to give away the Dakshina (priest's reward) and receives sanctified blessed water (*shantijal*). In pilgrimage centers, things get worse. The priest runs his business by chanting a few mantras to earn his dakshina while the devotee makes his/her offering in his own language and gesture. The language does not interlink the three – priest, devotee and god (or soul).

The goal of this book is clear. Explain the significance of the ritual and make an attempt to convey the inner meanings of the chant. Our limitations of Sanskrit language may not be able to give the correct translation as the Vedic Sanskrit is different from modern Sanskrit that developed after the Upanishadic period

JAGADDHATRI PUJA

The Jagadhari literally means 'Holder (dhatri) of the World (Jagat)'. She is another form of Durga. That is why in the hymns, the goddess is always referred to as "Jagaddhatri Durga". Jagaddhatri is depicted as being the color of the morning sun, three-eyed and four-armed, holding a chakra. conch, bow and arrows, clothed in red, bright jewels and a serpent as sacred thread. She rides a lion and standing on the dead elephant (called, Karindrasura, a demon). In words of Ramakrishna, Jagadhatri arises in the heart of a person who can control the frantic elephant, called mind.

The puja starts on Ashtami tithi and ends up in Dashami. The date, however, is decided by luni-solar calendar (approximately a month after Durga Puja).

IDOL WORSHIP

Bibhas Bandyopadhyay

Worship of an idol is the bridge between a human being and his or her salvation. To reach the final concept of formless God, the present idol worship is the guidance in front of the eyes of Hindu Faith believers.

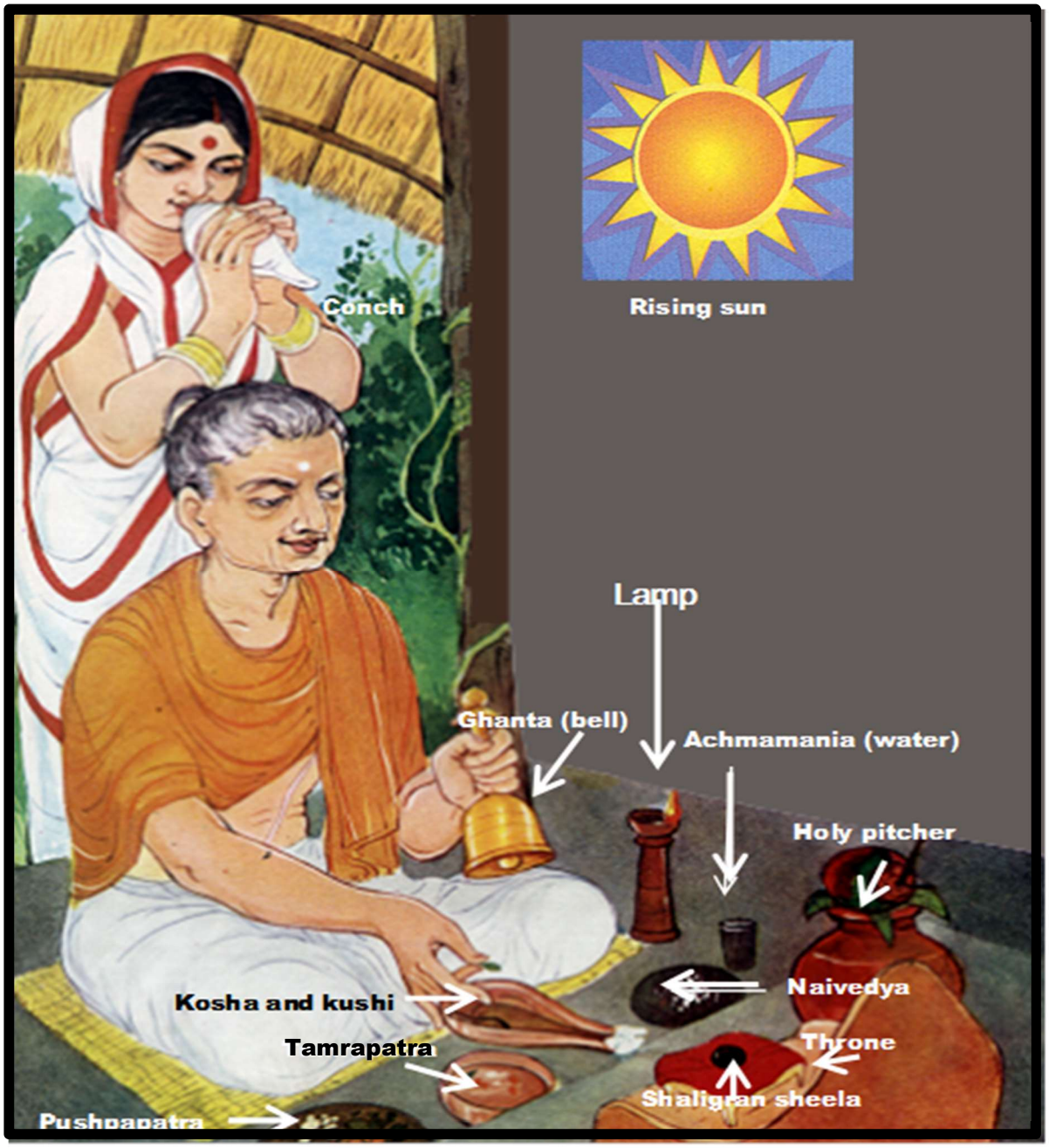
Durga Puja comes from Hindu Holy Script called Markendaya Puran. According to the Indian mythology Devi Durga, the epitome of "Shakti", the divine power, as presented in her ten arms, kills Mahishasura, the king of all Asuras, who are the evils.

Goddess Durga emerges out of the accumulated powers of The Holy trinities – Lord Brahma, the creator; Lord Vishnu, the preserver; and Lord Shiva, the destroyer of the universe. She personifies unity. She symbolizes unity needed for upliftment of mind and soul.

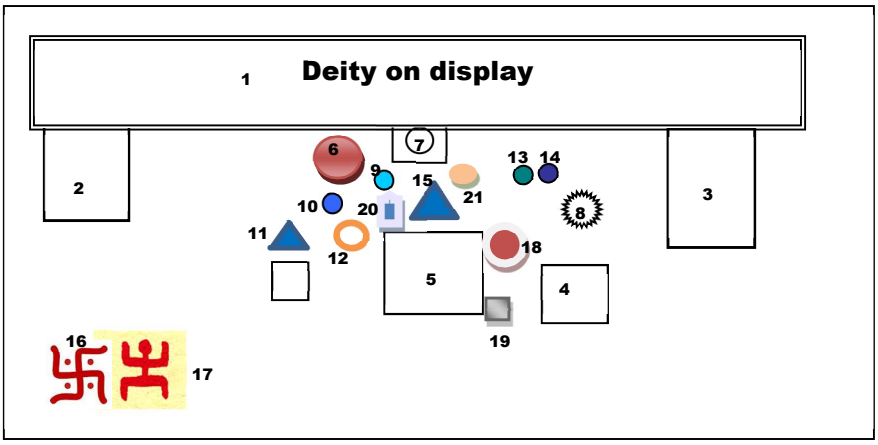
So Durga Puja is the worship of Goddess Durga, the Shakti, and the Power, which protects us from evil and brings peace, happiness, and prosperity in our lives. It is a great occasion for Hindu families to come together and share love in early fall every year.

Daily Puja arrangement

Raised platform: Deity, a raised platform, book, inkpot, pen.
Pushpapatra (flower plate): flower, sandalwood paste, wet rice, haritaki, durba, tulsi, belpata, til, mashkalai, Supari, Red thread.
Lamp plate: Lamp stand and *dhup* stand and *dhupbati*.
Puja accessories for priest: Water conch (*jalashankha*), kosha-kushi (pot to hold water for the priest during the puja), bell, asan (for priest to sit).
Ghat and tekathi: Pitcher filled with water placed on a bit of soil, five grains scattered on top of the earth (panchsashya) if not available, use rice, five colored powder sprinkled overthe earth (yantra or pattern is recommended), vermilion powder pasted in oil (put the mark on the pitcher) – the design can be the Swastika or the Vastupurush (king of earth). One small gamchha (red cloth piece) is used to cover the pitcher.
Two small bowls: (a) Yogurt with a few grains of mashkali (called Mashabhaktabali). (b) Madhuparka –honey, ghee, sugar, milk and yogurt.
Tumblers: Two glasses of water, sweet candy (misri), raisin, spring water, fruit on pitcher (coconut recommended), five leaves from fruit bearing tree (mango leaves recommened).
Utensils to herald puja celebrations: *Sankha* (conch to blow), *kansar* and bell.
Naivedya: Four naivedyas are customarily made: Naranaya (if shaligram is present), Pancha devata (Ganesh, Vishnu, Surya, Shiva and Jagadhari/Durga), and Navagraha (nine planets).
For Narayana make a small mound of sugar and sweets around. Panchadevata naivedya has five mounds of rice associated with small fruits and small sugar cubes/sandesh. Navagraha naivedya is made with nice mounds of rice (small mounds) with sugar cube on top and grape (or any small fruit) on the top of the mound.
Arati: Panchapradeep, a small *gamcha* (red piece of cloth), incence, camphor, had fan (chamar). Other things used are described below: water conch, bell, holder for burning camphor, flower etc
.



Daily puja arrangement



Layout

Before starting the puja, arrange the puja materials in the puja place. Following diagram may help. Searching for the materials you need, while the puja is in progress, disturbs the puja process. In this distraction, the purpose of the puja gets lost. Hence, go over the entire script and check whether all materials will be available when called for.

We have listed here (referring to the provided figure), the list of things we need and their placement. This elaborate list is modified according to your ability. Your thought is more important than your materials.

1, 2, 3. The deity and displays (offerings).

4. Seat for Tantradharak (priest's help).
5. Priest's *asan* (seat)- a small patterned rug.
6. Narayana sheela on pedestal.
7. *Ghat:* This is a pitcher filled with water placed on a bit of soil that symbolizes elements of life. Five types of grains (rice, wheat, barley, *mashkalai* or black lentils, black sesame) are scattered on the top of the earth (*panchsashya*). If five grains are not available, use rice. Five colored powders are sprinkled over the earth (*yantra* or pattern is recommended). Vermilion powder is mixed with a little oil to create a paste that is used to create the design on the pot—the *swastika* (17) or *Vastupurush* (King of Earth, 18). Five leaves of a fruit bearing tree (mango recommended) are inserted around the neck of the pot, and a fruit (usually a coconut) is placed on the opening of the pot (see picture on page 28). Put a garland over the pitcher. Use four sticks to mark the corners of a rectangle around the pitcher (you can use clay or Play-doh to keep the sticks upright). Wrap a red thread around the tops of the sticks to create a rectangle..
8. Lamp, lamp stand, incense (*dhupbati*) and incense stand. In ancient time, the lamp was needed to see the diety. Literally, the incense provided a sweet-smelling fragrance.
9. Madhuparka (Honey-milk-sugar-yogurt-ghee)
10. Mashabhaktabali: *Mashabhaktabali* (yogurt) with a few grains of *mashkalai* (black lentil) is given as an offering to the spirits of all ancestors.
11. The host's sitting arrangement with asan, water vessel and spoon are used for offering.

12. Bell
13. Water in glass (second).
14. Water in glass (first).
15. Priest's water vessel (*kosha-kushi*) – the water in this vessel is used for offering water.
16. Swastika.
17. Chediraj (King of the earth).
18. *Pushpapatra* (flower plate): *Pushpa patra* – Plate for holding flowers. Also contains: sandalwood paste (for fragrance), *durba* (a special grass with three leaves that represents nature), *haritaki* (seed) or *supari* (betel nut) (represents the growth of success), red thread (tied around wrists after puja for protection), *mashkalai* (black lentil, offering to spirits), wet rice and *til* (oily seed) (food offerings).
19. Paper towel or gamcha for priest
20. Water conch
21. *Tamrapatra* – a plate to hold the offered water

Basic list of requirements

ফর্দমালা
(Phardamala)

A picture of God/Goddess (deity) helps to bring the mood and imagination. Remember the basic object of Hindu puja, "God is with us and we will try to respect Her with all our senses and heart-felt devotion."
Photo or idol of deity,
Bottle of spring water,
Puja utensils
Pradeep, Kosha-kushi, tamrapatra – for puja offerings,
White mustard,
Mashkalai (black lentil),
Vermilion powder,
Colored powder (5 kinds),
Five whole grains (panchasashya, 5 kinds – paddy, mustard – white, black, black lentil, til, barley, wheat etc.),
Honey,
Sacred thread,
Ring and a silver coin (asan),
Bettle nut and or haritaki,
Pitcher (ghat),
Pitcher at the door with plants and garland decoration (welcome decoration),
Lamp,
Dhoop batti and stand,
Tripod and water conch,
Leaves of some fruit tree (mango branch with five leaves are traditional – you can choose leaves that looks like mango but do not forget to include a branch of a fruit bearing tree),
Bhojya (raw vegetables (5), rice, dal, ghee, spice and salt),
Sweet,
Sugar,

Milk,
Yogurt,
Tirkathi,
Mirror,
Camphor,
Two small bowls (to keep yogurt for mashabhaktabali and madhuparka),
A new red cloth for the pitcher,
Bettle leaf and panmasala,
Arragement for arati (panchapradeep, dhup, small cloth or gamca, chamar or fan, flower, water conch).
If Havan is planned, you need sticks, ghee, havan pot and glass with rice and supari (purnapatra).

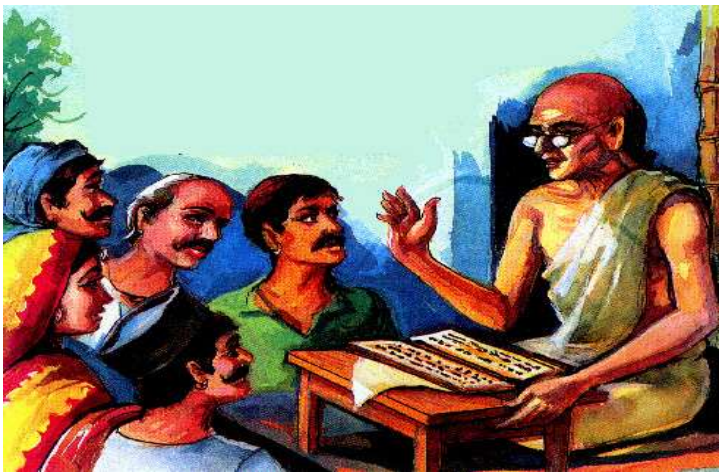
Note: More details are given in the addendum

Arati sequence:

Pancha pradeep, water conch, *gamcha*, flower, mirror, incense, camphor and fan. Adoration of goddess with lamp (arati) is a sort of dance that symbolizes in sequence – welcome to goddess with lamp into the house (panchapradeep), wash the feet (water from water-conch), wiping the feet (gamcha), decoration with flower (flower), mirror to look at the face, purifying air (incense and camphor), and rest (fan)

Keep in stock a few bottles of drinking water, a small bottle of oil to feed the lamp, few extra incense sticks and a match box.

PART 2
BASIC PUJA RITUALS
সাধারণ পূজা পদ্ধতি
Sadharan Puja Paddhyati



All puja rituals start with invocation prayers, usually grouped under Sadharan Puja Padhdhati (সাধারন পূজা পদ্ধতি). The text presented here is rather elaborate which can be abridged according to the convenience of the priest/devotee. The bottom line is that the Principal Puja (*pradhan puja*) should be preceded by self-purification, purification of environment, removal of ill spirits, and oblations to other Gods and Goddesses influencing our lives in many ways. This section will be repeated in all puja rituals.

Daily Puja Ritual

After the introduction of English version of Purohit Darpan in the Internet, puja popularity across the globe has increased manifolds. Hence many devotees (jajaman) like to participate in the puja process rather than "stand by". This is the first version of puja where we have indicated the participation of the devotee (jajaman) and that reduces some load on the priest. If the devotee is not doing the introductory invocation prayers, priest has the option to follow or not. It is an option because trasitional priest completes many of the steps at home while doing his daily prayer

Preparation of the priest

Priest may complete his daily puja at home or may choose to perform his daily puja along with the puja of the main deity (Jagaddhatri). Fasting is recommended. Otherwise, you can take milk, milk products, fruits, and sweets. Do not take regular meal. If you are planning for *havan*, do not take non-vegetarian food on the previous night.

Before sitting for the puja, wash your hands and feet and sit on the puja *asan*. An *asan* is a designed floor mat (about 2ft x 3ft) used only for doing puja. If you cannot sit on the floor, use a stool and cover it with the *asan*.

After prelimary prayers start with Narayana Sheela. Ignore this if you did not bring any Narayana Sheela.

AUDIO II >> Listen to the audio by clicking on the link below.

http://www.agiivideo.com/books/audio/Jagaddhatri/Audio-Jagaddhatri-II-Basic.mp3

Welcome of the priest

If the priest is performing the puja, a few things need to be noted. The process of priest's entrance is described earlier. Follow it devotedly. The priest is welcome by the the devotee by these mantras. If the puja is done by the devotee, this portion is eliminated.

Special note: As we are in the current century, there is no longer any barriers by caste or gender for the devotee to utter any mantra, including Gayatri. A modern priest must allow the jajaman to participate as best as he/she can. In any case, a priest devoted pray for everyone's welfare no matter whether the jajaman participates or not. He is there because he knows the process and it is our great tradition.

Welcome (of the priest)

বরণ

Baran

Devotee (jajaman) addressing the priest with folded hands:

ওঁ সাধু ভবানাস্তাম্ ।

Om sadhu bhanastam |

May I welcome you honorable Sit!

Priest's response

ওঁ সাধুহমাসে ।

Om Sadhaamasay

Thank you gentleman

Devotee

ওঁ অর্চ্চয়িষ্যামো ভবন্তম্ ।

Om archayshyami bhabantam |

May I honor you Sir!

Priest

ওঁ অর্চ্চয় ।

Om archaya

I accept your welcome

Resolution by the devotee

যযমানের সঙ্কল্প

Jajamaner Sankalpa

The mantra declares the goal of the puja after identifying the time, place and the name of the devotee. If the priest is doing the puja, take your (priest) name and then the name of the host and at the end say "করিষ্যামি" (which means I am doing for someone else). If the devotee is making the offering himself, he/she should take his/her name and at the end say, "করিষ্যে" (which means I am doing it).

Take the *kushi* (spoon) on the left palm. Put a yellow flower (marigold), with a touch of sandlewood paste. Place a little rice inside the spoon and (if available) a *haritaki* or *supari* or beetle nut (a dry fruit), symbolizing the fruitfulness of the goal. Then cover the spoon with your right palm and chant:

বিষ্ণুরোম্ তৎসদদ্য কার্ত্তিকে মাসি
তুলারাশিস্থে ভাস্করে শুক্লে পক্ষে নবম্যান্তিথৌ
অমুক গোত্রঃ অমুকদেবশর্মা (যযমান)
শ্রীগণপত্যাদিনানাদেবতা পূজাপূর্ব্বক শ্রীমদ জগদ্ধাত্রীপূজাকর্ম্মাহং করিষ্যে ।

Visnurom tatsadadya Chaitrey mashi Minarashisthey shukley pakshey ashtamagtithou
Amuk gotrah amukadebasharma (Jajaman)
Shri Annapurna preetikamo Ganapatadinanadevata puja purbaka
Shrimad Annapurja puja karmaham karishey ||

With the name of Vishnu, on this day of Chaitra and Meenarashi (See panjika), on the fortnight of the Waxing phase of moon (Shukla paksha), eigth day,
Of the Gotra (ancestory) by the name of xxxx (name of the devotee)
To please the goddess Annapurna along with her asscoiates Ganesha and other Gods
To offer oblations to all on the occasion of Annapurna puja I am requesting to begin

Take over by the priest

The devotee requests the priest to take over the puja and complete it on his behalf. Devotee (jajaman) – husband and wife – puts a cloth or gamcha with a flower on the right knee of the priest uttering the following:

এতানি গন্ধ পুষ্পবাসাংসি ওঁ ব্রাহ্মণায় নমঃ ।

Etani gandha pushpa basansi om Brahmanaya namah ||

I am offering this chandan (gandha) flower, cloth to the Brahmin with reverence.

The agrees to perform the puja::

বিষ্ণুরোম্ তৎসদদ্য কার্ত্তিকে মাসি
তুলারাশিস্থে ভাস্করে শুক্লে পক্ষে নবম্যান্তিথৌ
অমুক গোত্রঃ অমুকদেবশর্মা (যযমান)
মৎসঙ্কল্পিত শ্রীমদ জগদ্ধাত্রীপূজাকর্ম্মণি পূজক কর্ম্মকরণায় অমুকগোত্রঃ
শ্রীঅমুকদেবশর্ম্মাণং (পুরোাহিত) গন্ধাদিভিরভ্যর্চ্চ্য ভবন্তমহং বৃণে।

Vishnurom tatsat adhya Chaitrey masi Meenarashisthey Vaskarey Shukley pakshey Ashtamamtithou, Amuka gotrah Amukadebasarma (devotee) matsankalipa Shrimad Jagadhartipuja karmani pujaka karmakaranaya Amuka gotra Shri Amuka devasharmana (Priest) gandhadhibhirbhyarchya bhabantu aham briney ||

In the name of Lord Vishnu, today the Chairtra month, in the Meenarashi the pious day of full moon on eighth day of moon calender, me --- name (devotee) with my declaration for the puja of Shri Jagadhatri requesting my priest Shri ---- with due honor, by offering flowers and incense, to perform the ceremony.

Priest

ওঁ বৃতোহস্মি ।।
Om britoshmi ||
I accept your request.

Jajaman

ওঁ যথাবিহিতং পূজককর্ম্ম কুরু ।।
Yatha bihitam pujakakarma kuru ||
Please start the puja ritual according to scriptures.

The priest may start the worship after completing his own process of doing Sandhya and Narayana puja. These are his daily activities. He may choose to do his preliminary preparations in his own way. These have been described later.

After completing his rituals he will call for the host/devotee to join. The host may be joined by his wife who will attend the puja at her convenience but must be present in the beginning and at the end

INVOCATION PRAYERS

Before starting any Hindu puja (worship) ceremony, Lord Vishnu, our preserver is remembered.

Achman (আচমন)

Vishnu Smaran

আচমন

Achman (sipping of water)

Take a spoonful of water on the palm of the right hand forming a dip like a boat. The amount of water is said to be sufficient to immerse a mustard seed. Sip the water three times and each time take the name of Vishnu.

ওঁ বিষ্ণুঃ, ওঁ বিষ্ণুঃ, ওঁ বিষ্ণু ।
Om Vishnu! Om Vishnu! Om Vishnu!
Glory to Lord Vishnu

After the last sip, wipe your lips – right to left, with your right thumb. Wash the fingers with little water allowing the washed water to get soaked into the padded paper kept on the right for this purpose. Then offer your sensory organs in His prayers. Join the four fingers of the right hand (exclude thumb) and touch the various organs with the fingertips in the following manner. First the right nostril and then the left (smell), right eye and then left eye (sight), right ear and then left ear (hearing). Finally touch the naval button (the starting point of your physical body) and wash the fingers again in the same way as described above. Wipe your right hand with a dry paper towel. Join the fingers again and touch your heart and right shoulder and then left shoulder.

Obeisance

প্রণাম

Pranam

Then with folded hands pray to Lord Vishnu:

ওঁ তদ্বিষ্ণু পরমং পদম্, সদা পশ্যন্তি সূরয়ঃ, দিবীব চক্ষুরাততম্ ।
ওঁ বিষ্ণুঃ, ওঁ বিষ্ণুঃ, ওঁ বিষ্ণুঃ ।
Om Tadavishnu paramam padam
Sada pashyanti suraya dibiba chakshuratatam||
Om Vishnu, Om Vishnu, Om Vishnu
As the widely open eyes can see the sky clearly without any obstruction, so the wise people always see Lord Vishnu on His Highest Place with their divine vision.
As the widely open eyes can see the sky clearly without any obstruction, so the wise always see Lord Vishnu with their divine vision.
Hail to Lord Vishnu.

ওঁ অপবিত্র পবিত্রো বা সর্ব্বাবস্থাং গতোপি বা।
যঃ স্মরেৎ পুণ্ডরীকাক্ষং স বাহ্যাভ্যন্তরঃ শুচি।
নমঃ সর্ব্বমঙ্গল মঙ্গল্যং বরেণ্যং বরদং শুভম্।
নারায়ণং নমস্কৃত্য সর্ব্ব কর্ম্মাণি কারয়েৎ।
Om apabitra pabitro ba sarbabashan gatopi ba jahsmaret pundarikaksha sa baihya-abhyantarah suchi | Namaha sarva mangala mangalyam varayenam baradam shubham

Narayanam namaskritya sorvakarmani kaarayet ||
He who, impure or pure, remembers lotus-eyed lord Pundarikaksha, Vishnu,
in all situations, becomes purified inside and out.
We bow to Lord Narayana who is all auspicious, most adorable, beneficial and kind.
Remembering His name we should begin all our work.

Offerings to Lord Vishnu and other Gods

গন্ধাদির অর্চনা
Gandhadir archana

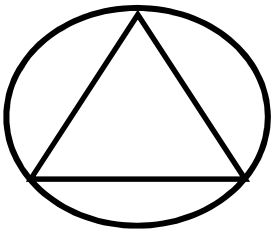
Take a flower, dipped in sandalwood paste, in your right hand. Chant the mantra and then discard it in the copper plate meant for offering (*tamra patra*).

ওঁ বিষ্ণবে নমঃ
Om Vishnabey namah ||
My reverence to you Oh Vishnu

বং এতস্মৈ গন্ধাদিভ্যো নমঃ । এতে গন্ধপুষ্পে এতদধিপতয়ে শ্রীবিষ্ণবে নমঃ ।
এতৎ সম্প্রদানায় পূজনীয় দেবতাগণেভ্যা নমঃ ।
Bong! Etasmai gandhadibhyo namah | Etey gandhapushpey etadhipataye Sri Vishnabey namah |
Etat sampradanaya pujaniya devataganebhyo namah ||
Uttering the primordial sound of Bong, I am offering the scented flower at the feet of
Lord Vishnu, and also offering herewith my deep respect to all the revered Gods.

Initial offering

সামান্যার্ঘ্য
Samanyargha



Lift up the kosha (with the kushi) with your left hand. Sprinkle little water on the floor and make a water mark of a triangle without a break. Then draw a continuous circle outside the triangle (see figure). The make the following sound conveying the thought – move out all the evil spirits of this place:

ফট্
Phat
Place the kosha on the water mark.

Put a flower, some doorba grass and a little rice on the narrow edge of the kosha (facing to the front) and chant the following:

ওঁ আধারশক্তয়ে নমঃ, ওঁ কুর্মায় নমঃ,
ওঁ অনন্তায় নমঃ। ওঁ পৃথিব্যৈ নমঃ।
Om adharashaktaye namaha, Om Kurmaya namaha,
Om anantaya namaha, Om Prithibai namaha.
I pay my reverence to my holder (Vishnu), the divine turtle which holds the earth,
the supreme cosmos and the earth.

In case of Bisheshargha (done on the water-conch) add the following: Put some flowers at the tip of the kosha and chant the following mantras while putting the flowers.

এতে গন্ধপুষ্পে ওঁ অং অর্কমন্ডলায় দ্বাদশ কলাত্মনে নমঃ
ওঁ উং সোমমন্ডলায় ষোড়শ কলাত্মনে নমঃ, ওঁ মং বহ্নিমন্ডলায় দশকলাত্মনে নমঃ ।
Etey gandhapushpey
Om Am arkamandalaya dadasha kalatmaney namah ||
Om Um Somamandalaya sorasha kalatmaney namah |
Om Mom banhimandalaya dashakalatmaney namah ||
Herewith I am offering these scented flowers to the ten-fold solar system, sixteen-fold lunar system, and all the ten-fold planetary systems.

Prayer for the Holy River Ganges (Sanctification)

গঙ্গা প্রণাম
Ganga pranam

Sprinkle a little Ganges water on your head for sanctification while chanting (if Ganges water is not available, use any water):

ওঁ সদ্যঃ পাতক সংহন্ত্রী সদ্যো দুঃখবিনাশিনী। সুখদা মোক্ষদা গঙ্গা গঙ্গৈব পরমা গতিঃ।
Sadyah pataka sanghantri sodyo dukha binashini;
Suhkoda mokhada Ganga Gangoiba parama goti.
In the name of that Almighty, Oh Holy Ganges! Who takes away all the sin, and miseries and brings happiness. You are the only way to attain salvation.

Consecration of water

তীর্থাবাহন
Tirtha abahan

The water to be used for the puja is sanctified by calling the names of various sacred rivers of India. Move the *kushi* (spoon), sitting in the *kosha* (copper vessel), in a way to make waves in the water of the *kosha*. Utter the mantra as you move the *kushi*.

ওঁ গঙ্গে চ যমুনে চৈব গোদাবরি সরস্বতি নর্মদে সিন্ধু কাবেরি জলেস্মিন্ সন্নিধিং কুরু ।।
Om Gange cha Yamuney chaiba Godavari Saraswati |
Narmadey Sindhu Kaveri jaley-asmin sannidhim kuru ||
Oh the waters of Ganga, Yamuna, Godaavari, Saraswati, Narmada, Sindu and Kaveri, present yourselves in this place

Sanctification of the Seat

আসনশুদ্ধি
Asanasudhi

The seat on which the devotee sits for the prayer needs to be sanctified. Put a flower under the *asan* (seat on the floor) and recite this prayer with folded hands:

এতে গন্ধপুষ্পে ওঁ হ্রীং আধারশক্তয়ে কমলাসনায় নমঃ ।
ওঁ অস্য আসনমন্ত্রস্য মেরুপৃষ্ঠঋষিঃ সুতলং ছন্দঃ কূর্মোদবতা আসনোপবশনে বিনিয়োগঃ ।
ওঁ পৃথি ত্বয়া ধৃতা লোকা দেবি ত্বং বিষ্ণুনা ধৃতা ।
ত্বঞ্চ ধারয় মাং নিত্যং পবিত্রং কুরুচাসনম্ ।।
Etey gandhapushpey Om adharshaktaye kamalasanaya namah |
Om Ashya asanamantrasya Meruprishtha rishi Sutalam chhanda |
Kurmo Devata asana upabeshaney biniyogah ||
Om Prithwi twaya dhrita loka devi twam Vishnuna dhritah |
Twancha dharaya mam nityam pavitram kuruchasanam ||
I am offering this flower to the divine earth holding this asan (my seat) | Meruprishtha, the sage who introduced the mantra of the seat sanctification, insutal meter, in the name of God Kurma (one of the incarnations of Vishnu), I am sanctifying my seat. Oh the goddess earth! Who is holding this world, and in tur, you are held by Lord Vishnu; hold me firmly and sanctify my seat.

Consecration of Flowers

পুষ্পশুদ্ধি
Pushpasuddhi

The flower to be offered to the Goddess needs to be consecrated. Lovingly touch them with both hands and chant after removing the evils.

ঐং ফট্
Owing Phat
Move out the evil spirits

ওঁ পুষ্পকেতুরাজার্হতে শতায় সম্যক্ সম্বন্ধায় হ্রুং ।
Om pushpaketu rajahartey shataya samyak sambandhaya hrang |
These bright beautiful flowers in plenty collected for the sacred offering

Sprinkle little water on the flowers kept for the puja and sanctify it with the following mantra

ওঁ পুষ্পে পুষ্পে মহাপুষ্পে সুপুষ্পে পুষ্পসম্ভবে। পুষ্পেচয়াবকীর্ণে হুং ফট্ স্বাহা।
Om pushpey pushpey mahapushpey supushpey pushpasambhabey |
Pushpacayabkirney hung phat swaha
May these flowers, great flowers, good flowers, and many flowers be sanctified for the offering.

Sanctification of Palm

করশুদ্ধি
Karasudhi

Purify your hand by crushing a flower between the palms and throw the crushed flower on your left. Circle your right palm over the left palm and make the *phat* sound.

ফট্
Phat
May the evil elements leave

Securing the directions

দশদিগ্‌বন্ধন
Dashadikbandhan

Clap three times by hitting right the palm on the left and then snap with right hand fingers (চুটকী) over the head three times.

PRAYER OF GAYATRI (Optional)

সন্ধ্যা
Sandhya

This is a personal prayer of the priest. For others, this can be optional.
Sandhya means "at the junction (sandhi, সন্ধি)." It focuses on the prayer for the Goddess Gayatri. According to ancient tradition, Sandhya is done three times a day – at the junction of night/morning, high noon/afternoon, and at sunset (day/night). Sandhya is taught at the time of sacred thread. The new Brahmin usually follows it for a year. Hence, it is desirable for the new-age Brahmin to start any puja ritual by performing the Sandhya in order to fill in his undone commitment.

Introduction to Gayatri

Gayatri mantra is a highly revered mantra based on a Vedic Sanskrit verse from a hymn of the Rigveda, attributed to Visvamitra. Gayatri mantra is named for its Vedic gayatri meter. The main principle of Vedic meter is measurement by the number of syllables. The metric unit of verse is the pada (foot), generally of eight, eleven, or twelve syllables. Others Vedic meters are Jagati, Tristubh, Viraj, and Anustup. Each has its specific number of padas and syllables. Gayatri has 3 padas and 8 syllables. *Chhandah* (ছন্দঃ) is the systematic study of Vedic meter.

Gayatri verse is interpreted to invoke the deva Savitr (sun). Hence it is often called **Savitri**. Gayatri, however, has been referred in its meditation (ধ্যান) as a goddess. Thus some believe that the radiation energy of the sun is considered as goddess **Gayatri**. From a more scientific point of view, the energy is the basis of all creations and thus Gayatri is held on a high position in Hindu pantheon. Gayatri Mantra is repeated and cited very widely in Vedic literature, and praised in several well-known classical Hindu texts. The mantra is an important part of the *upanayana* ceremony for young Hindu Brahmin males as part of their daily rituals. Modern Hindu reform movements spread the practice of the mantra to include women and all castes and its use is now very widespread.

Recital of Gayatri

By tradition non-Brahmins and women are not permitted to chant Gayatri. This, however, is seriously challenged in modern era and is adopted worldwide because of its deep philosophical meaning. If the worshipper is not doing Sandhya, he should at least do the minimum chant (*jap*) of ten counts of *Gayatri jap* (গায়ত্রীজপ). Details of its meaning is given later

General Preparation

Wash your hands and feet before sitting on the asan (puja seat) to do the *sandhya*.

Sanctification with water

মার্জ্জনা

Marjana

Sprinkle water on the head (purification process) and chant:

ওঁ শন্ন আপো ধন্বন্যাঃ, শমনঃ সন্তু-নূপ্যাঃ ।
শন্নঃ সমুদ্রিয়া অপঃ, শমনঃ সন্তু কূপ্যাঃ ।।
Om sanna apo danwanya samanah sastva-nupyah **|**
Sanna samudria apah, samana santu kupyah **||**
Oh the waters! that comes out from the desert, from the land with plentiful water, from the sea, and from the well, shower your bliss on us.

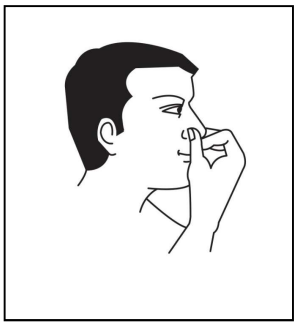
ওঁ দ্রুপদাদিব মুমুচানঃ, স্বিন্নঃ স্নাতো মলাতিব । পূতং পবিত্রেণবাজ্যং, আপঃ শুদ্ধন্তু মৈনসঃ ।।
Om! Drupadadiba mumuchanah swinaha snato malatiba **|**
Putam pavitrenabahyam, apah sudhantu mainasha **||**
Om! As a sweated person feels soothed under the tree, as he feels clean after a bath, as ghee always stays pure, so Oh water, wash away my sins and purify me.

ওঁ আপোহিষ্ঠা ময়োভূব, স্তা ন উর্জ্জে দধাতন । মহে রণায় চক্ষসে ।।
ওঁ যো বঃ শিবতমো রস স্তস্য ভাজয়তেহ নঃ । উশতীরিব মাতর ।।
ওঁ তস্মা অরং গমাম বো, যস্য ক্ষয়ায় জিন্বথ । আপো জনয়থা চ নঃ ।।
Om apohistha mayobhuba, sta na urjhey dadhatana **|** ***Mahe ranaya chakshashey*** **||**
Om jobah shivatamo rasastasya bhajayatehanah **|** ***Ushatiraba matarah*** **||**
Om tasma aramgamam boh, jashya khaya jinwatha **|** ***Apojanayathah cha nah*** **||**
Oh waters, you are the source of happiness; strengthen us with your divine energy so that we feel your greatness and enjoy your bounty Share your nourishing energy with us, Oh waters, like an affectionate mother nourishes her children with her auspicious energy.

ওঁ ঋতঞ্চ সত্যাঞ্চাভীদ্ধাৎ-তপসোহধ্যজায়ত । ততো রাত্র্যজায়তঃ, ততঃ সমুদ্রো অর্ণবঃ ।।
ওঁ সমুদ্রাদর্ণবাদধি, সংবৎসরো অজায়ত । অহোরাত্রাণি বিদধদ্, বিশ্বস্য মিষতো বশী ।।
ওঁ সূর্য্যাচন্দ্রমসৌ ধাতা, যথাপূর্ব্ব-মকল্পয়ৎ । দিবঞ্চ পৃথিবীঃ চ, অন্তরিক্ষম্ অথো স্বঃ ।।
Om ritancha satyancha abhiddhatat tapasohadhyajayata

Tato ratrya jaayata, tatah samudro arnabah||
Om samudradarnabadadhi, sambatsaro ajayata||
Ahoratrani bidadhad, vishwashya mishato vashi||
Om Suryachandra Mashaudhata, yathapurva-makalpayat|
Dibancha pritibhih cha, antariksham atho swah||
From all-illuminating Supreme Lord the Divine Law and goodness generated.
Then came the darkness of night followed by vast ocean full of water.
Thus came the annual rhythm, the night, the day, the sun, the moon, the earth, the sky,
the Heaven and the universe, and so myself with the blessing of the Almighty
as planned by the Creation

Breath control
প্রাণায়াম
Pranayam



Sprinkle water around you while you imagine creating a wall to isolate yourself from the rest of the world. Repeat the following chant while sprinkling the water:

ওঁকারস্য ব্রহ্ম ঋষির্গায়ত্রী-ছন্দোঽগ্নির্দ্দেবতা সর্ব্বকর্ম্মারম্ভে বিনিয়োগ ।
সপ্তব্যাহৃতীনাং প্রজাপতির্ঋষি-গায়ত্র্যুষ্ণগ-অনুষ্টুব্-বৃহতীপঙ্‌ক্তি ত্রিষ্টুব্‌জগত্য-শ্ছন্দাংসি ।
অগ্নি-বায়ু-সূর্য্য-বরূণ-বৃহস্পতীন্দ্র-বিশ্বদেবা দেবতাঃ প্রাণায়ামে বিনিয়োগঃ ।।
গায়ত্রীশিরসঃ প্রজাপতির্ঋষি ব্রহ্মবায়ুর্গ্নি সূর্য্যাশ্চ-তস্রো দেবতাঃ প্রাণায়ামে বিনিয়োগঃ ।।
Om-karasya Brahma Rishir Gayatrichando Agnirdevata
sarbakarmarambhey biniyoga. ||
Saptabyahritinam Prajapatirishi Gayatryanshniga-Anushtupa
Brihateepamti Trishtupa jagatachandanshi ||
Agni, Bayu, Surya, Baruna, Brihaspati, Indra, biswandevatah pranayamey biniyoga. ||
Gayatrya Viswamitrarishi Gayatrichandah Sabita devata pranayamey biniyoga. ||
Gayatrishirashah Prajapatirishi Brahma, Vayur-Agni,
Suryaschatashro devatah pranyamey viniyoga. ||
Uttering the primordial sound of Om! Invoke all rituals by thinking of the great sage Brahma, sung in the beat of Gayatri, and meditating on the energy-emitting god Agni before starting anything auspicious.

The seven states (*Saptabyahritanam) – Bhu, Bhubha, Swya, Maha, Janah, Tapah and Satyam* (earth, universe, self, sacrifice, people, intellect and truth). The seven beats of Samaveda – *Gayatri, Unchik, Anustupa, Brihati, Pamti, Tristupa, and Jagati.*
My oblation to the seven gods (*Pranayamey biniyoga) – Agni, Bayu, Surya, Baruna, Brihaspati, Indra, Biswadevah* (Lord of the universe)

I am dedicating my breath to the names of all the above Gods and to revered Gayatri, sage Viswamitra, sung in Gayatri meter, in the name of Sabita. Prajapati, Brahma, Bayu, Agni and Surya (Sun).

Breath control Step #1 (Inhale through left nostril)

After sprinkling the water around you close the right nostril with your right thumb and inhale through the left nostril while chanting the *pranayam* mantras.

(নাভৌ) রক্তবর্ণং চতুর্ম্মুখং দ্বিভূজং অক্ষসূত্র-কমন্ডলু-করং হংসবাহনস্থং ব্রহ্মাণং ধ্যায়ন্ ।
ওঁ ভুঃ, ওঁ ভুবঃ ওঁ স্বঃ ওঁ মহঃ জনঃ ওঁ তপঃ ওঁ সত্যং ।।
ওঁ তৎ সবিতুর্ব্বরেণ্যং ভর্গো দেবস্য ধীমহি ধিয়ো য়ো নঃ প্রচোদয়াৎ ওঁ ।।
ওঁ আপো জ্যোতী রসোহমৃতং ব্রহ্ম ভুর্ভুবঃ স্বরোঁ ।।

Nabhau – Raktabarnam chaturmukham dwibhujam akhshasutra kamandalukaram Brahmanam dhyayan. Om bhur, om bhubha, om swah, om maha, om janah, om tapah, om satyam. Om tat Sabiturbarenyam bhargo devasya dhimahi dhiyo yo nah prachodayat. Om apojyoti rashomritam Brahma bhurbubhaswarom..

The chanting involves upholding the image of the Lord of Creation, Brahma located on the naval region of the body – red in color, bearing four heads while looking all over the universe (four directions), and with two arms. The right arm holds the prayer beads while the left arm holds the kamandalu containing the life giving water. He is sitting on a swan (symbol of peace). Offering all the seven states of our existence – The earth, the eather (heaven), self, sacrifice, people, meditation and truth. Alternate meaning – The life, consciousness, bliss, devotion, intellect and truth). Let us meditate on that divine energy (light, consciousness),
which is coming out of the sun, that will inspire us.
That self illumined Brahman covers the entire universe in His divine tune.

Breath control Step #2 (Hold breath)

Continue to press the right nostril with the right thumb and then close the left nostril with the little finger and ring finger of the right hand. Imagine the presence of Vishnu on your heart and chant the following describing the appearance of Vishnu:

(হৃদি) ওঁ নীলোৎপল-দলপ্রভং চতুর্ভুজং শঙ্খচক্রগদাপদ্মহস্তং গরূড়ারূঢ়ং কেশবং ধ্যায়ন্ ।
ওঁ ভুঃ ওঁ ভুবঃ ওঁ স্বঃ ওঁ মহঃ জনঃ ওঁ তপঃ ওঁ সত্যং ।।
ওঁ তৎ সবিতুর্ব্বরেণ্যং ভর্গো দেবস্য ধীমহি ।
ধিয়ো য়ো নঃ প্রচোদয়াৎ ওঁ ।।
আপো জ্যোতী রসোহমৃতং ব্রহ্ম ভুর্ভুবঃ স্বরোঁ ।।

Hridi – Nilotpala dala-prabham chaturbhujam sankhachakra-gada-padma-hastam Garura-rarurham Keshabam dhayen | Om bhuh Om bhubah Om swah Om maha Om janah Om tapah Om satyam || Om tat Sabitur varenyam bhargo devashya dhimahi | Dhiyo yo nah prachodayat || Om apojyoti rashomritam Brahma bhur bhubasarom ||

Meditate on Vishnu (Keshava), sitting in your heart On a blue lotus. In four arms He holds – conch, disc, mace and lotus. He sits on the heavenly bird Garura for his transportation
As one meditates on Keshava. Oh the revered Sun remove the darkness that prevails in me and illuminate my intellect and let me be inspired by your divine illumination
that spreads out over the three worlds of this universe.

Breath control Step #3
(Exhale through the right nostril)

Release the thumb on the right nostril and allow the breath to exhale through the right nostril.

(ললাটে) শ্বেতং দ্বিভুজং ত্রিশূল-ডমরু-করং, অর্দ্ধচন্দ্রবিভূষিতং ত্রিনেত্রং বৃষভারূঢ়ং শম্ভুং ধ্যায়েন।
ওঁ ভুঃ ওঁ ভুবঃ ওঁ স্বঃ ওঁ মহঃ ওঁ জনঃ ওঁ তপঃ ওঁ সত্যং।।
ওঁ তৎ সবিতুর্ব্বরেণ্যং ভর্গো দেবস্য ধীমহি ধিয়ো য়ো নঃ প্রচোদয়াৎ ওঁ।।
ওঁ আপো জ্যোতী রসোহমৃতং ব্রহ্ম ভুর্ভুবঃ স্বরোঁ।।
Lalatey – Swetam dwibhujam trishula-damaru-karam,
ardhachandra bibhushitam trinetram brishabharurah Shambhum dhayen,
Om bhu Om bhubah Om swah Om maha Om janah Om tapah Om satyam ||
Om tat Sabitur varenyam bhargo devashya dhimahi |
Dhio yo nah prachodayat ||
Om apojyoti rashomritam Brahma bhur bhubasarom ||
While exhaling, meditate on the image of Shiva, the destroyer,
resting on your forehead. He has three eyes, with two arms – holding trident on the right and drum on the left, decorated with half-moon on the forehead and
riding on a bull. Oh the sun.

Obeisance to Surya (sun)

আচমন
Achman

Sipping water in the name of the sun (Surya).; take a little water in your right palm chant the mantra and sip it.

সূর্য্যশ্চ মেতি মন্ত্রস্য ব্রহ্ম ঋষিঃ প্রকৃতিশ্ছন্দ আপো দেবতা আচমনে বিনিয়োগঃ।
ওঁ সূর্য্যশ্চ মা মন্যুশ্চ মন্যুপতয়শ্চ। মন্যুকৃতেভ্যঃ পাপেভ্যো রক্ষন্তাং।।
যদ্রাত্রিয়া পাপ-মকারিষং মনসা বাচা হস্তাভ্যাং পদ্ভ্যাং-মুদরেণ শিন্না।
রাত্রিস্তদবলুম্পতু, যৎ কিঞ্চ দুরিতং ময়ি।
ইদমহং মামমৃতযোনৌ সূর্য্যে জ্যোতিষি জুহোমি স্বাহা।।
Suryascha meti mantrasya Brahma Rishi prakritischhanda apo devata achmaney biniyogah |
Om Suryascha ma manyuscha manyopatayascha | Manyukritebhya papebhyo rakshantam ||
Jadatriya papamakarisham manasa bacha hastabhyam padmam-mudarena shishna ||
Ratristadbaluspatu, jat kincha duritam mayi |
Edmaham mamamritashonow surey jyotshi juhomi swaha ||
In the name of the Sun as described by the sage Brahma in Prakriti meter, I am sipping this water. With the blessings from the Sun and the sages, may I be protected from incurring sin (ignorance). Whatever sin I have aleady incurred in the night by my mind and words, hands, feet and other organs, may that be excused by the God of the night. Blessed by them I may now burn all my sins into the eternal flame of bliss as my ahuti (offering)
in order to acquire my immortal soul.

Recalling the Creation

অঘমর্ষন

Aghamarshan

Take little water in your right palm, chant the mantra and imagine that you are blowing off your sin through your breath.

ঋতমিত্যস্য ঋকত্রয়স্য অঘমর্ষণ ঋষি-র অনুষ্টুপ্‌ছন্দো
ভাববৃত্তো দেবতা অশ্বমেধা বভৃতে বিনিয়োগঃ।
ওঁ ঋতঞ্চ সত্যঞ্চাভীদ্ধাত্তপসোহধ্যজায়ত। ততো রাত্র্যজায়ত, ততঃ সমুদ্রো অর্ণবঃ।।
ওঁ সমুদ্রাদর্ণবদধি, সংবৎসরো অজায়ত। অহোরাত্রাণি বিদধদ্‌ বিশ্বস্য মিষতো বশী।।
ওঁ সূর্য্যাচন্দ্রমসৌ ধাতা যথাপূর্বমকল্পয়ৎ। দিবঞ্চ পৃথিবীঞ্চান্তরিক্ষ মথো স্বঃ।।

Ritamityasya riktraysya aghamarshana rishir Anupstupachando
Bhavabritto devata ashwamedha babhritey biniyogah ||
Om rritancha satyancha abhidhatapa sohadhyajayata |
Tato ratra jayata tatah samudro arnabah ||
Om samudrad-arnabadadhi sambatsaro ajayata |
Ahoratrani bidadat Viswasya mishato vashi ||
Om Surya Chandra masau dhata yatha purbam kalpayat |
Deebancha prithibincha antariksha matho swah ||

As described by Aghamarshana sage in Anustupa meter, dedicated to describe God's creation. In the beginning of the Creation there was no light that was watched exlusively by His Absolute Truth. Then formed the sea, followed by the intermittent day and night leading to the annual cycle of the year. The universe got illuminated by His grace, reflected by the sun and the moon, as He planned. And finally merged the whole Universe and this earth extended deep into its core. (Recalling the Creation removes the ignorance within you).

Now throw a small amount of water on to your left on the ground imagining that you are relieved of the sin and ready to do your worship as the pure soul (*amritasya putra*). Wash your hand and you are now ready to offer your prayer to Gayatri. Now look to the east, imagining the rising sun and chant:

ওঁ ভূর্ভুবঃস্বঃ, তৎ সবিতূর্বরেণ্যং, ভর্গো দেবস্য ধীমহি। ধিয়ো য়ো নঃ প্রচোদয়াৎ ওঁ।।

Om bhur-bhuba-swah tat sabitur varenyam bhargo devasya dhimahi
Dhiyo yo nah prachodayat Om ||

He who is adored by all over the universe – heaven, earth and underground,
Destroy the ignorance in me and enlighten my intellect (soul).

This is further elaborated in the following pages. Finally, offer a little water on the plate and meditate on the sun.

Prayer to Sun's location

সূর্য্যোপস্থান
Suryopasthan

This prayer is dedicated to the sun in his current position on the sky. Facing the sun chant:

ওঁ উদুত্যমিত্যস্য প্রস্কণ্ব ঋষির্গায়ত্রীচ্ছন্দঃ সূর্য্যো দেবতা সূর্য্যোপস্থানে বিনিয়োগঃ।
উদত্যং জাতবেদসং, দেব বহুন্তি কেতবঃ। দৃশে বিশ্বায় সূর্য্যং।।
Udutyamityasya Prashkanva rishih Gayatri chhandah Suryo devata Suryoposthaane biniyogah. Om udutyam jatavedasam, deva bahanti ketavah drishe vishvaaya Suryam ||
For the mantra that starts with the word "Udutyam", Praskanva is the seer (rishi), Gayatri is the meter, and the sun is the God. This mantra is applied to worship the Sun. Om, in order to make everything visible to us, the rays of the Sun hold the all-knowing Sun high above.

চিত্রমিত্যস্য কূৎসঋষির-ত্রিষ্টুপ্ছন্দঃ সূর্য্যো দেবতা সূর্য্যোপস্থানে বিনিয়োগঃ।
ওঁ চিত্রং দেবানা-মুদগাদনীকং, চক্ষুর্মিত্রস্য বরুণস্যাগ্নেঃ আপ্রা দ্যেবাপৃথিবী অন্তরিক্ষং সূর্য্য আত্মা জগতস্ত স্থুষশ্চ।।
Chitram ityasya Kutsa rishir Tristupa chandah Suryo devata Suryopasthaney biniyogah. Om chirtram devana mudgadinikam, chaksur mitrasya Varunasyagneh, apra dyava prithivi antariksha, surya atma jagatastasta sthujashcha.
As guided by seera Kutsa, sung in Tristupa meter, hold the image of the rising sun in your heart, who is established by the Gods Mitra, Baruna and Agni with the consolidated illuminating powers of all Gods and Goddesses, that Sun, who knows the inner spirit of all fixed and moving bodies is now coming up and illuminating the three worlds – heaven, earth and the sky by its bright rays.

> For the mantra that starts with the word "Chitram" (hold the image in heart), Kutsa is the seer, Tristup is the meter, and the Sun is the God. this mantra is applied to worship of the Sun.

Then give water in the name of various aspects of divinity:

ওঁ ব্রহ্মণে নমঃ, ওঁ ব্রাহ্মণেভ্যো নমঃ, ওঁ আচার্য্যেভ্যো নমঃ, ওঁ ঋষিভ্যো নমঃ, ওঁ দেবেভ্যো নমঃ, ওঁ বেদেভ্যো নমঃ, ওঁ বায়বে নমঃ, ওঁ মৃত্যবে নমঃ, ওঁ বিষ্ণবে নমঃ, ওঁ বৈশ্রবণায় নমঃ, ওঁ উপজায় নমঃ।
Om Brohmaney namah, Om Brahmanebhyo namah, Om acharyebhyo namah, Om rishibhyo namah, Om devebhyo namah, Om Vedevyo namah, Om bayabey namah, mritabey namah, Om Vishnabey namah, Om Vaishrabanaya namah, Om upjaya namah.
Here I offer my reverence to Brahma, Brahmins (devoted to divine thoughts), teachers, sages, Gods, Vedas, wind, souls of the dead, Vishnu, and sage Baishravan who studied the Sama Veda and the Creator of all things.

Welcome to Gayatri

গায়ত্রী আবাহন
Gayatri avahan

Call Gayatri with folded hands placed on your heart:

ওঁ আয়াহি বরদে দেবি, ত্র্যক্ষরে ব্রহ্মবাদিনি। গায়ত্রি চ্ছন্দসাং মাত-র্ব্রহ্মযোনি নমোহস্তুতে।।
Om aayahi baradey devi, traksharey Brahmabadini |
Gayatricha chandasam matar-Brahmayoni namohastutey ||
Come Oh the revered goddess, Oh the imperishable, Oh the teacher of the Vedas, Oh the mother of Gayatri meter, who came out of the supreme Lord (Brahman), allow me to bow with deep reverence.

Gayatri Meditation

গায়ত্রীধ্যান
Gayatri dhyan

Dhyan is the process of invoking the image of the God/Goddess on the mental screen.

গায়ত্র্যা বিশ্বামিত্র ঋষি-র্গায়ত্রীচ্ছন্দঃ সবিতা দেবতা জপোপনয়নে বিনিয়োগঃ।
Gayatraya Viswamitra rishi-Gayatrichanda
Sabita devata japopanyaney biniyogah ||
Gayatri, initiated by sage Viswamitra in Gayatri meter and addressed to the sun, bringing him near, I am offering that mantra to you feeling detached from the material world.

Morning

ওঁ কুমারী-মৃগ্ বেদযুতাং ব্রহ্মরূপাং বিচিন্তয়েৎ।
হংসস্থিতাং কুশহস্তাং সূর্য্যমণ্ডল-সংস্থিতাং।।
Om kumarim-Rigvedajutan Brahmarupan bichintayet
Hamsasthetam kushahastam Suryamandala-sansthitam ||
In the morning meditate on Gayatri as a small girl, holding the sacred Rigveda, looking over the universe while sitting on a swan, holding Kusha(the sanctified grass that captures sun's rays) in her hands; while located on the divine solar system.

High noon

ওঁ মধ্যাহ্নে বিষ্ণুরূপাঞ্চ তার্ক্ষ্যস্থাং পীতবাসসং। যুবতীঞ্চ যজুর্ব্বেদাং সূর্য্যমণ্ডল-সংস্থিতাং।।
Om madhyanhye Vishnurupancha tarakshastham peetabasasam |
Yubatincha Yajur-vedam Suryamandala-sansthitam ||
At noon, like Vishnu riding on his Gaduda, Gayatri takes the form of a young grown up lady, holding Yayurveda in her hands, wearing a yellow dress and located in the divine solar system.

Evening

ওঁ সায়াহ্নে শিবরূপাঞ্চ বৃদ্ধাং বৃষভ-বাহিনীং। সূর্যমণ্ডল-মধ্যস্থাং সামবেদ সমায়ুতাং।
Om sayaneh Shibarupanchya bridam brishabha-bahining
Suryamandala-madhyastam Samaveda samajutam ||
In the evening, like the image of Shiva, Gayatri takes the form of an old lady riding on a bull while located in the Solar system and holding the Samaveda in her hands.

Gayatri chant

গায়ত্রী জপ
Gayatri jap

Counting of Gayatri is done by moving the thumb between finger segments. Counting of 10 is shown by arrow.

Light is a symbol for knowledge and wisdom. Many would like to meditate on light as a formless symbol of the Supreme divine. Gayatri mantra helps in such a meditation. The following Gayatri prayer is mentioned in Rigveda and Brihadaranyaka Upanishad. It is considered as the ultimate vaidic prayer.

To keep track of which repetition (*jap*) you are on, mentally number the creases on the finger of each hand, starting with the second crease of the ring finger (see diagram below). Place your thumbs on crease 1 of both hands. When you have finished saying the prayer once, move your right thumb to crease 2. After the second iteration, move the right thumb to crease 3 and continue in this way. After the tenth repetition move your left thumb to crease 2 and your right thumb returns to crease 1. After the twentieth repetition, move the left thumb to crease 3 and continue. Thus when the left palm reaches the ten count, you have done *jap* 100 times.

This is the short version of Sandhya or Gayatri prayer.

ওঁ ভূ র্ভুবঃ স্বঃ। তৎসবিতুর্ব্বরেণ্যং, ভর্গো দেবস্য ধীমহি।
ধিয়ো য়ো নঃ প্রচোদয়াৎ ওঁ।।
Om Bhur-Bhuba-Svah, Tat Savitur vareyna,
Vhargo devasva dhimahi. Dhio yo nah prochodayat Om!
Let us meditate on the glory of that effulgent reality, through which the whole universe is projected, may He enlighten our intellect.

Another authentic explanation:
Om (primordial sound that represents divinity)! – the physical (bhur), the mental (bhuvah) and the celestial/spiritual (svah) – you, that transcendental Paramatama, the adorable Sun (Savitur varenium), with divine effulgence (bhargo devasya), we meditate upon (dheemahi) thee; enlighten our intellect (dhiyo yonah prachodayat).

Say the entire sentence by touching your right hand thumb either in the spaces between the horizontal natural markings on your finger or the tip of the finger. Repeat the same **ten** times.

Start the first number with your right hand thumb touching on the ring finger inner aspect mid segment then go down to the next segment and so forth as outlined in the attached figure.

Conclusion of Sandhya

গায়ত্রী-বিসর্জ্জন
Gayatri bisarjan

Take a little water on your right palm, chant the following mantra and throw on the puja plate:

ওঁ মহেশ-বদনোৎপন্না বিষ্ণোর্হৃদয়-সম্ভবা। ব্রহ্মণা সমনুজ্ঞাতা গচ্ছ দেবি যথেচ্ছয়া।।
Om Mahesha-vadanotpanna Vishnuhridaya-sambhava |
Brahmana samnugyata gachcha devi jatheychchhaya ||
Oh goddess Gayatri, you have come from the mouth of Shiva, reside in the heart of Vishnu, and hold to the conscience of Brahma, now you can go anywhere you wish.

Prayer for self-protection

আত্ম-রক্ষা
Atma-raksha

Touch the backside of your right ear with your right thumb and pray to seek the blessing of Agni to protect you from all damers. After completion of the chant, circle water around you in clockwise direction.

জাতবেদস ইত্যস্য কশ্যপ ঋষির-ত্রিষ্টূপ্‌ছন্দোঃ অগ্নির্দ্দেবতা, আত্মরক্ষায়াং জপে বিনিয়োগঃ।
ওঁ জাতবেদসে সুনবাম সোমম আরাতীয়তো নি দহাতি বেদঃ।
স নঃ পর্যদতি দুর্গাণি বিশ্বা নাবেব সিন্ধুং দুরিতাত্যগ্নিঃ।
Jatabedasha itashya Kashyapa rishir trishtupo chandoh Agnirdevata,
Atmarakshayam japey biniyoga||
Om jaatavedasey sunbama somam-aaratiyato ni dahati Vedah|
Sa nah parshadati Durgani bishvaa naabeba sindhum duritatyagnih ||
Let us offer Soma to Agni, the knower of all Vedas. May He destroy our enemies.
As a boatman helps to cross the ocean with a boat,
So may Agni protect and help us to steer over the river of our sorrows.

Prayer to Rudra, Shiva

রুদ্রোপস্থান
Rudrapasthan

With folded hands chant this prayer:

ঋতমিত্যস্য কালাগ্নি রুদ্রঋষি-রনুষ্টুপ্ ছন্দো রুদ্রো দেবতা রুদ্রোপস্থানে বিনিয়োগঃ।
Ritamityasya Kalagnirudra rishi Anupstupa chhando
Rudro devata rudrapasthaney viniyogah.
In the name of the sage Kalagni Rudra, sung in Anustupa meter, and devoted to Lord Shiva sitting in His heavenly abode

ওঁ ঋতুং সত্যং পরং ব্রহ্ম পুরুষং কৃষ্ণপিঙ্গলং। ঊর্দ্ধরেতং বিরূপাক্ষং, বিশ্বরূপং নমো নমঃ।
Om rrhitam satyam param Brahmah purusham krishnapingalam
Urdharretam virupaksham, visvarupam namoh namah ||
Supreme Brahman, The Absolute Reality, who has assumed the form of Uma-Maheshvara, with dark blue and reddish brown in hue, absolutely chaste and possessing uncommon eyes. Salutations to Her in the form of the Universe.

Now offer water with the spoon (kushi) in the names four divinities separately:

ওঁ ব্রহ্মণে নমঃ। ওঁ বিষ্ণবে নমঃ। ওঁ রুদ্রায় নমঃ। ওঁ বরুণায় নমঃ।
Om Brahmaney namah, Om Vishnabey namah,
Om Rudraya namah, Om Varunaya namah.
Reverence to Brahmah, Vishnu, Rudra – Shiva, and Varuna.

Image of the Sun riding on seven horses.(How is this related to seven colors?)

OFFERING TO SUN GOD

সূর্য্যার্ঘ্য
Suryargha

The Sun is one of the primary gods of Hinduism and receives offerings at the very beginning of most rituals. He enlightens our soul.

Take the *kushi* (the small spoon that sits inside the *kosha*, water holder kept in front of the priest) with little water. Put in that a touch of red sandalwood paste and a red flower. Add a bit of rice (kept in the pushpapatra) into the *kushi*. Hold the *kushi* with narrower side pointing outward. Meditate on the rising sun coming in front of you and you are looking at it. Chant:

ওঁ নমঃ বিবস্বতে ব্রহ্মণ্ ভাস্বতে বিষ্ণুতেজসে । জগৎ সবিত্রে সূচয়ে সবিত্রে কর্মদায়িনে,
ইদমর্ঘ্যং ভগবতে শ্রীসূর্যায় নমঃ । এহি সূর্য সহস্রাংশো তেজরাশে জগৎপতে ।
অনুকম্পয় মাং ভক্তং গৃহাণার্ঘ্যং দিবাকরম্ ।। এষোহর্ঘ্যং ভগবতে শ্রীসূর্যায় নমঃ ।।
Om namah bibaswatey Brahman bhaswatey |
Vishnu tejashey jagata sabitrey suchayey sabitrey karmadainey |
Idam argham bhagabatey Shri Surjaya namah ||
Ehi Surjyo sahasrangsho tejorashey jagatpatey |
Anukampaya mam bhaktam grihanargham divakaram |
Esho-h-argham bhagabatey Shri Surjaya namah ||
Oh, the illuminator of the universe, who carries the energy of Lord Vishnu (the preserver), who inspires people to work, allow me to offer my reverence to you. Oh the Sun, the emitter of thousands of rays of light, the reservoir of energy, the lord of the Universe, I am offering my reverence to thee, please accept it, Oh Lord, the Sun God.

Prostration
সূর্য্য প্রণাম
Surya pranam

Then offer your reverence to the Sun God by joining the hollowed palms and holding them on your chest:

ওঁ জবাকুসুম-সঙ্কাশং কাশ্যপেয়ং মহাদ্যুতিং।
ধ্বান্তারিং সর্ব্বপাপঘ্নং প্রণতোস্মি দিবাকরং।।
Om javakusuma samkasham kashyapeyam mahadyutim.
Dhwantarim sarvapapaghnam pranatoshmi divakaram.
Like the red shoe flower (জবা), *extremely bright like the hot copper,*
the killer of darkness, the remover of all sins, Oh the maker of the day!
I am prostrating in front of you.

Now offer a spoonful of water from your boat-shaped right palm uttering the mantras that appeal to Goddess Gayatri to excuse you from the errors you incurred during the ritual and fulfill it by her grace.

ওঁ যদক্ষরং পরিভ্রষ্টং মাত্রাহীনঞ্চ যদ্ভবেৎ। পূর্ণং ভবতু তৎ সর্ব্বং ত্বৎপ্রসাদাৎ সুরেশ্বরি।।
Jadaksharam paribhrashtam matraheenancha jadvabet,
Purnam bhavatu tat sarbam tatprasadat sureshwari.
If I made any error in using the proper alphabet or pronouncing these manras, Oh the Goddess of all knowledge, complete it by your grace.

WORSHIP OF GURU (Spiritual teacher)

গুরুপূজা
Gurupuja
(One can consider father to be the spirital teacher and continue this ritual or skip this ritual and proceed to the next step).

Guru has a high position in the development of an individual. Everyone is born ignorant with the ability to learn with chame of time. This is our natural process of evolution. It starts from the parents who teach us the basic of living. But the guru is the person who gives you a second life. He introduces his disciple to the Unknown. He is the spiritual teacher, and is respected like a God.

Literal meaning of the Sanskrit word “guru”: ‘gu’ means darkness and ‘ru’ means light. Guru is a person who represents the incandescent light of supreme consciousness which eradicates the darkness of ignorance.

Indian History in mantras and Sanskrit hymns

Rigveda refers about the "**Battle of ten kings (*dāśarājñá*)**" in some of its hymns. It is conjectured to have occurred between 1700-1000 BC after the Aryans migrated to India. It took place near Parusni River today's Punjab (Ravi).

These kings belonged to different tribes of northwest India. Some of the notable names of these defeated tribes include Purus, Gandharis, Parsu (Pesian?), Bhrigus and Dasa. The victory came to Trtsu (Indo-Aryans tribe). Three of the commanders of this battle were Vashista, Vishvamitra and King Sudas. Many of these names appear in Ramayana and Mahabharata the two epics of India. Recent translation (1951) of the Rigveda considers the hymns as "obviously based on an historical event", even though all details in the hymns are lost.

This shows that the history of India was though not formally written until later but these mantras become a reliable source that captured Indian history by "word of mouth".

Kurma mudra
কুর্ম্ম মুদ্রা
for dhyan
(meditation)

Galini mudra
গালীনি মুদ্রা
Also used in
meditation

Meditation
ধ্যান
Dhyan

Take a flower in both hands, hold that in front of your chest and say this mantra. At the end put that flower in a bowl in front of the Holy Pitcher or in the *tamrapatra.*

ধ্যায়েচ্ছিরসি শুক্লাব্জে দ্বিনেত্রং দ্বিভূজং গুরুং। শ্বেতাম্বর-পরিধানং শ্বেতমাল্যানুলেপনং ।
বরাভয়করং শান্তং করুণাময় বিগ্রহং। বামেনোৎপলধারিণ্যা শক্তালিঙ্গত বিগ্রহং ।
স্মেরাননং সুপ্রসন্নং সাধকাভীষ্টদায়কং ।

Dhyayechchhirasi shuklabjye dwinetram dwibhujam Gurum;
Swetambara paridhanam shayetamalyanulepanam;
Barabhayokaram shantam kurunamaya bigraham;
Bameynotapala dharinya shaktalingata bigraham;
Smeyrananam suprasannam sadhakavistha dayakam.

Let me meditate on the glory of my spiritual teacher
who represents the incandescent light of supreme consciousness,
who is dressed in a white outfit with a white garland around the neck and
sandal wood paste on forehead (signifying purity),
Holding a lotus in the left hand, an image that emits confidence,
Bearing a smiling and happy face, He fulfills all the wishes of the devotees.

Obeisance to Guru
গুরু প্রণাম
Gurupranam

With folded hands, in front of your chest say these three mantras.

অখণ্ড-মণ্ডলাকারং ব্যাপ্তং যেন চরাচরং। তৎ পদং দর্শিতং যেন তস্মৈ শ্রীগুরবে নমঃ।।
Akhanda-mandalakaram vyaptam jena characharam;
Tat padm darshitam yena tasmai Shree Gurave namah.
(My) Salutations to respected Guru, who showed me the stature whose form pervades the entire sphere of the universe.

অজ্ঞান-তিমিরান্ধস্য জ্ঞানাঞ্জন-শলাকয়া। চক্ষুরুন্মীলিতং যেন তস্মৈ শ্রীগুরবে নমঃ।।
Ajnaana-timirandhasya jnaananjanashalakaya;
Chaksur-urmilitam yena tasmai Shree Gurabe namah.
(My) Salutations to respected Guru, who opened the eyes of the one, who is blind due to darkness of ignorance with the flame of knowledge.

গুরুর্ব্রহ্মা গুরুর্বিষ্ণু গুরুর্দেবো মহেশ্বর। গুরুঃ সাক্ষাৎ পরং ব্রহ্ম তস্মৈ শ্রীগুরবে নমঃ।।
Gurur Brahma gurur Vishnuh gurur devo Maheswarah
Guruh sakshat param Brahma tasmai shree Gurave namah.
Salutations to the preceptor who is verily Brahma, Vishnu and Maheshwara and personified as the Supreme Being.

Offerings to Guru
পঞ্চোপচারে পূজা
Panchaupacharey puja

Place a sandalwood dipped flower on the holy pitcher and chant:

এতে গন্ধে পুষ্পে নমঃ শ্রীগুরবে নমঃ।
Eteh gandhapushpey namah Shri gurobey namah |
I am offering this flower in reverence to my guru |

Offer a small of water on the offering plate and chant:

এতদ্ পাদ্যং নমঃ শ্রীগুরবে নমঃ।
Eteh padyam namah Shri gurobey namah |
I am offering this water for washing my guru's feet.

Offer a small of rice with doob grass on the offering plate. This symbolizes welcome to a respectable guest:

এষ অর্ঘ্যং নমঃ শ্রীগুরবে নমঃ।
Eteh arghyam namah Shri gurobey namah |

I am offering this arghya (rice with doob grass)
in gesture of welcoming my guru

Offer a small amount of water towards the incense sticks and chant:

এষ ধূপং নমঃ শ্রীগুরবে নমঃ।
Eteh dhupam namah Shri gurobey namah |
I am offering this incense in the name of my revered guru |

Offer a small amount of water towards the lamp and chant:
এষ দীপং নমঃ শ্রীগুরবে নমঃ।
Eteh deepam namah Shri gurobey namah |
I am offering this lamp in the name of my revered guru |

Offer a small amount of water on the food platter (naivedya) and chant:

এতদ্ নৈবেদ্যং নমঃ শ্রীগুরবে নমঃ।
Etehnaivedyam namah Shri gurobey namah |
I am offering this food platter in the name of my revered guru |

Offer a small amount on the glass of water placed as *achmania*:

এতদ্ পানীয়জলং নমঃ শ্রীগুরবে নমঃ।
Eteh paniya jalam namah Shri gurobey namah |
I am offering this glass of water in the name of my revered guru |

Paying reverence to Guru
গুরুমন্ত্র
Gurumantra

After the prayer one repeats the name of the guru several times to express respect. The process of counting is shown in Gayatri.

জয় গুরু
***Jai* Guru**
Victory to my guru
Following japa pay obeisence to the Guru by taking a small amount of water in the right palm and drop it off on the offering plate after chanting the mantra:

গুহ্যাতি গুহ্যগোপ্তা ত্বং গৃহাণা স্মৎ কৃতং জপং। সিদ্ধির্ভবতু মে দেব তৎ প্রসাদাৎ সুরেশ্বর।।
Gujyati gujyagopta twam grihana smat kritam japam.
Sidhir bhavatu me deva tatprasadat Sureswara.
Take away my ignorance as I surrender to your name repeatedly so that I may succeed in my endeavor by your grace, Oh the learned.

$$$$

***Special instruction*:**
If the priest does not have Narayana Sheela, this portion can be skipped.

WORSHIP OF NARAYANA SHEELA

নারায়ণপূজা
Narayanpuja

The word Narayana comes from the union of two words, *nara* (man or in general the jiva or any living creature) and "*ayana*" which means path. In other words, man is the culmination path of evolution who can realize Him. It is another name of Vishnu, the preserver of life.

Narayana is the family deity for many Brahmins and is in the form of *saligramsheela* which is a shapeless black-colored stone.

Bath

স্নান
Snan

The *sheela* (stone) is first given a bath before putting it on its special throne and subjected to worship. Ring the bell while giving Narayana a bath. It is a very auspicious ceremony.

Following are the mantras used during bathing chant the following mantras:

ওঁ সহস্রশীর্ষা পুরুষঃ সহস্রাক্ষঃ সহস্রপাৎ। স ভূমিং সর্ব্বতং স্পষ্ট্বা অত্যতিষ্ঠ দশাঙ্গুলং ।।১।।
Om sahasra Shirsha Purushah sahasrakshah sahashrapat |
Sa bhumim sarvatam spastwa atyatishtha dashangulam ||1||
With thousand heads of the Lord covering the land of thou21sand steps and yet leaves space for ten fingers (story related to Vamana Avatar of Vishnu) || 1||

:

***Alternate explanation**:*
The supreme Person exists enveloping the whole manifest Universe, cognizing through every mind, seeing through every eye and working through every limb (sahashrapat) –
nay He exists transcending the Universe. The supreme Person exists enveloping the whole manifest Universe, cognizing through every mind, seeing through every eye and

ওঁ অগ্নিমীলে পুরোহিতং যজ্ঞস্য দেবমৃত্তিজং হোতারাং রত্নধাতমম্।।২।।
Om agni-meeley purohitam yagyasya deva mritvijam hotaram ratna dhatamam *||2||*
Om! I call upon the attributes of that Self-effulgent Divinity, who is the upholder of universe from very eternity, the most bounteous and the great possessor of wealth and prosperity ||2||.

ওঁ ইষে ত্বোর্জ্জে ত্বা বায়বঃ স্থ দেবো, বঃ সবিতা প্রার্পয়তু শ্রেষ্ঠতমায় কর্ম্মণে।।৩।।
Om! Ishey tworjey twaa baayabah stha devo,
bah Sabita praarpayatu shresthatamaaya karmane ||3||
Om! We invoke you for the sake of food and energy as you are the vital breathing energy.
May the Lord, the Creator,
assigns you (the sacrificers) with best accomplishments ||3||.

ওঁ অগ্ন আহি বীতয়ে গৃণানো হব্যদাতয়ে নিহোতা সৎসি বর্হিষি।।৪
Om Agna aa yaahi beetaye grinano havyadaataye nihota satsi barhisi ||*4*||
O Agni! Come here, sit with us as Hota (the special priest)
on this holy grass for food and fun. We are offering oblations with fire ||4||.

ওঁ শন্নো দেবীরভীষ্টয় আপো ভবন্তু পীতয়ে শংযোরভিস্রবন্তু নঃ।।৫।।
Om shanno devirabhistaya aapo bhavantu peetaye
shamshorabhisrabantu nah ||*5*||
O Lord, may these waters be useful to us for drinking and bring happiness;may the goddesses fulfil our desires. May their blessings shower on us form all directions ||5||
After giving bath, wipe the Naryayana with the chant of Gayatri and then put a tulsi leaf dipped in sandalwood saying (see insert):

এতৎ সচন্দনতুলসীপত্রং
ওঁ নমস্তে বহুরূপায় বিষ্ণবে পরমাত্মনে স্বাহা। ওঁ নমো নারায়ণ নমঃ।
Etat sachandana tulsipatram, Om namastey bahurupey paramatmaney swaha |
Om namah Narayanaya namah ||
. With my sandalwood tulsi leaf (read the story of tulsi in the insert)
I prostrate to Thee Oh the Supreme Lord!
Who appears in so many ways.

Then put the Narayana on his throne with a sandalwood-dipped tulsi placed at the bottom

Meditation of Vishnu

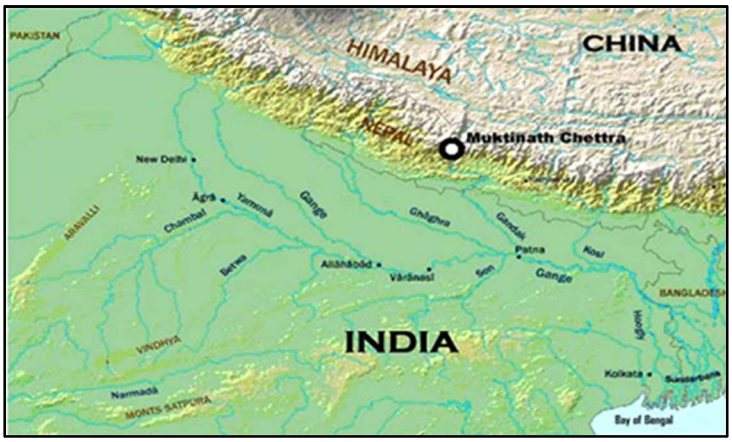
বিষ্ণুধ্যান
Vishnudhyan

Take a white flower, keep on your head and establish the image of Naryaya in your heart.

ওঁ ধ্যেয়ঃ সদা সবিতৃমন্ডলমধ্যবর্ত্তী, নারায়ণঃ সরসিজাসনসন্নিবিষ্টঃ ।
কেয়ুরবান্ কনককুন্ডলবান কিরিটী হারী হিরণ্ময়বপুর্ধৃতশঙ্খচক্রঃ ।।
Om dheyah sada Savitri mandala madhyabarti
Narayana sarasijasana sannibishtha |
Keyurabana kanakakundalaban kiriti hari
hiranmaya bapur dhrita shankha chakrah ||
I meditate on the solar orbit with Narayana in the middle,
wearing armlets, golden earnings and necklace.
His head is covered with a crown and he holds the conch and discuss in his hands
while His body shines with a golden color

The Story of *Shaligram Sheela*

To the Vaishnava (devotees of Vishnu) *Shaligram sheela* is an aniconic representation of Lord Vishnu. Such anthropomorphic religious images (*murtis*) are commonly found in Hinduism, which are abstract symbols of God. *Shaligram Sheela*(s) are black in color and are ammonite fossils worshipped as manifestations of Vishnu Himself. A typical Sheela has a hole inside the round black stone, which is visible from outside. Inside the hole contains fossil remains as markings of past microbial lives, perhaps algae. These markings, believed to resemble Vishnu's paraphernalia, such as mace, conch, lotus and disc. The *Sheela*(s) are usually hereditary and are passed down through many generations, never being purchased or sold.



Most *Shaligram Sheela*(s) are obtained from Gandaki River at Muktinath Chettra in Nepal, under the foothills of Himalayas (see map). Gandaki River is one of the five tributaries of the holy River Ganges. Others are Yamuna, Gomti, Ghaghara, and Teesta. The basin of Gandaki contains three of the world's 14 highest mountains over 8000 m (Dhalulagiri, Manaslu and Annapurna). According to Vaishnava belief, the worshipper of a *Shaligram Sheela* must adhere to strict rules, such as not touching the *Shaligram* without bathing, never placing the *Shaligrama* on the ground and not indulging bad practices. *Shilagram* deity and the tulsi plant are always worshipped together as Vishnu and Lakshmi. Shaligrams are also collected from the River Narmada, another holy river of India. They are called Narmadeshwar Shaligram. It, however, does not have the fossil mark of chakra and are of different colours.

Offerings to associates of Vishnu

Now place sandalwood touched flower (white preferred) on the head of Naryana Sheela, uttering the following six mantras:

এতে গন্ধপুষ্পে ওঁ বিঘ্ননাশায় নমঃ, এতে গন্ধপুষ্পে ওঁ শিবাদিপঞ্চদেবতাভ্যো নমঃ,
এতে গন্ধপুষ্পে ওঁ অদিত্যাদিনবগ্রহেভ্যো নমঃ,
এতে গন্ধপুষ্পে ওঁ ইন্দ্রাদিদশদিকপালেভ্যো নমঃ,
এতে গন্ধপুষ্পে ওঁ মৎস্যাদি-দশাবতারেভ্যো নমঃ, এতে গন্ধপুষ্পে ওঁ নারায়ণায় নমঃ।
Etey gandhapushpey Om vignabinashaya namah;

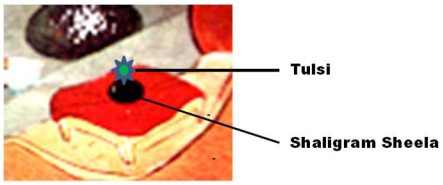
Etey gandhapushpey Om Shivadipanchadevatavyo namah;
Etey gandhapushpey Om Adityadinavagrahevyo namah;
Etey gandhapushpey Om Indradidashadikapaleyvyo namah;
Etey gandhapushpey Matsyadidashavatarevyo namah;
Etey gandhapushpushpey Om namah Narayanaya namah.
Here I offer the (sandalwood) scented flower to the obstacle remover;
to Shiva with five gods and goddesses in the group (Shiva-Ganesh-Narayana-Surya-Durga);
Aditya and other nine planets (Aditya-Soma-Mamala-Budha-Brihaspti-Sukra-Sani-Ravi and Ketu) Indra and ten directional gods, fish and other ten incarnations of Vishnu.

After estalishing the Narayana and offering reverence to the various gods and goddesses, offer the following five things to Narayana. With each offering take the name of Narayan: water, rice, incense, lamp, raisin and sugar candy (misri). As cooked rice is not available in daily puja, offering of cheera (flat dry rice) can be done instead.

How is *Tulsi* associated with Vishnu?

Tulsi is venerated as a goddess in Hinduism and sometimes considered as beloved of Lord Vishnu (Vishnuypriya). According to Hindu mythology (*Padma Puran*) Tulsi was a woman named Vrinda (or Brinda). She was married to the demon king Jalandhar. Due to Vrinda's piety and devotion to Vishnu, Jalandhar (her husband) became invincible. Even God Shiva, the destroyer in the Hindu trinity (Brahma – the creator, Vishnu – the preserver, and Shive or Maheshwar – the destroyer) could not defeat Jalandhar. So Shiva requested Vishnu, to find a solution. Vishnu disguised himself as Jalandhar and violated Vrinda. Her chastity destroyed, Jalandhar was killed by Shiva. Vrinda cursed Vishnu to become black in colour and he would be separated from his wife. Thus, he was transformed into the black Shaligram stone and in his Rama Avatar, his wife Sita, was kidnapped by a demon-king and thus separated from him. Vrinda then burnt herself on her husband's funeral pyre or immolated herself due to the shame. The gods or Vishnu transferred her soul to a plant, henceforth which was called as Tulsi.

Apart from the mythology, tulsi is also a great medicinal plant used in Aurvedic medicine for cure of many diseases. In India, most devoted Hindus and especially the devotees of Vishnu keep a tulsi plant in the middle of their courtyard.



TEN INCARNATIONS OF VISHNU

1. Matsya or fish (First life form evolved under water; a vertebrate). 2. Kurma or turtle (An amphibious creature). 3. . Varah or boar (complete land animal), 4. Narsimha (half human and half lion). 5. Vamana (pigmy-size human). 6. Parasuram (forest dweller who developed axe as his first weapon). 7. Ram (Civilized human with superior weapon like bow and arrow. 8. Balaram (Portrayed with plough the beginning of cultivation and agriculture). 9. Krishna (Advanced civilization domestication of animals, cow). 10. Kalki (Yet to arrive, rides on swift horse Devadatha in a mood of destroying the earth; clearly indicating that human beings will bring an end to life on earth through natural calamities – global warming – and nuclear weapons).

INCARNATIONS OF VISHNU
and Evolution of Human civilization

The ten incarnations or '**Dasa Avatara'** of Lord Vishnu is an extraordinary recording of the evolution of human life and advance in human civilization. The sequence of appearance of Lord Vishnu on Earth is in tune with the evolutionary theory. In fact, the ten incarnations of Lord Vishnu is an amazing recording of the advancement of human civilization. All this was recorded by Hindu sages thousands of years before Christ.

The first incarnation of Lord Vishnu was in the form of a fish ot '**Matsya Avatar**.' It has now been confirmed by Science that the first life forms evolved under water. The second incarnation of Lord Vishnu was in the form of a tortoise or '**Kurma Avatar**.' This is an amphibious creature capable of living both on land and in water. The third incarnation of Lord Vishnu is the boar or '**Varaha Avatar'**. Boar is a complete land animal. life form has now moved out of water and has adapted to land. The fourth incarnation of Lord Vishnu is the half-man half-animal form known as '**Narasimha Avatar**.' This incarnation starts the transformation from animal to human form. The fifth incarnation of Lord Vishnu is the dwarf or pigmy sized human being or '**Vamana avatar**.' It is the transition from the beastly form to human form and the development of intelligence. The sixth incarnation of Lord Vishnu is the forest dweller or '**Parasuram**.' He has developed weapons and axe is his first weapon. Any sharp stone can be transformed into an axe and it also indicates the first settlement of humans in forests. The seventh incarnation of Lord Vishnu is **Lord Ram**. This us when civilized humans developed and more superior weapons like the bow and arrows. The eight incarnation of Lord Vishnu is **Lord Balarama**. He is portrayed with the plough – the beginning of full-fledged cultivation. Human civilization has developed agriculture and is no longer depended on meat and forest for food. The beginning of agrarian economy. The ninth incarnation of Lord Vishnu is **Krishna**. He represents the advancing human civilization. He is associated with cows, the beginning of domestication of animals and development of economy, which continues to the present day. The tenth incarnation of Lord Vishnu is **Kalk**i and is yet to arrive. He is believed to ride on a swift horse Devadatha and will destroy the world. A clear indication that human beings will bring an end to life on earth. The numerous natural calamities created by human beings and the numerous nuclear weapons stored illustrates this.

Five offerings to Narayana Sheela

পঞ্চোপচারে পূজা
Panchapochareypuja

Make offering of five things (minimum):

এতৎ পাদ্যম ওঁ নমঃ নারায়ণায় নমঃ ।
Etat padyam (water) Om Namah Narayanaya namah
I am offering this water to wash your feet, Oh Narayana

Similarly repeat for *argham* (rice), *dhupam* (incense), *deepam* (lamp), *falam* (fruit, like raisin), *mistanyam* (sweet candy or misri) and *annam* (flat rice in place of cooked rice), *achmanium* (glass of drinking water) and *punarachmanium* (second glass of drinking water).

Special offering of *tulsi*

Offer *tulsi* three times and place on the top of the Saligram Sheela, uttering the following mantra

ওঁ নমস্তে বহুরূপায় বিষ্ণবে পরমাত্মনে স্বাহা ।
Om namastey vahurupaya Vishnabey parmatmaney swaha ||
I bow to Lord Vishnu with many forms bearing divine personification.

Prostration

Pay reverence with folded hand placed on the heart:

ওঁ নমো ব্রহ্মণ্য দেবায় গো-ব্রাহ্মণ-হিতায় চ। জগদ্ধিতায় শ্রীকৃষ্ণায় গোবিন্দায় নমো নমঃ।
Om namo Brahmanya devaya go brahmanaya hitaya cha.
Jagaddhitaya Shri Krishnaya Govindaya namo namah
I offer my respectful obeisance to the Supreme Lord,
who is the well-wisher of the cows and the Brahmanas,
as well as all living entities in general.
I offer my obeisance to the Lord of the Universe,
known as Krisna and Govinda.

ওঁ ত্রৈলোক্যপূজিত শ্রীমন্ সদা বিজয়বর্দ্ধন। শান্তি কুরু গদাপাণে নারায়ণ নমোহস্তু তে।।
Om trailokya-pujitah Sriman sadaa Vijaya-vardhana,
Shaanti kuru gadapaney, Narayana namahastu tey.
You are worshipped in all the three worlds – Underworld, earth and heaven.
You always bring victory to us, You shower peace, Oh the holder of mace,
I bow to you Oh Narayana.

AUDIO III >> Listen to the audio by clicking on the link below.

http://www.agiivideo.com/books/audio/Jagaddhatri/Audio-Jagaddhatri-III-Pradhan.mp3

PART 3
PRADHAN (Principal) JAGATDDHATRI PUJA
প্রধান জগদ্ধাত্রী পূজা

Auspicious beginning
গুরু আদি স্মরণ
Guru adi smaran

Priest jointly prays with the devotee

বামে - ওঁ গুরুভ্যো নমঃ, ওঁ পরম গুরুভ্যো নমঃ, ওঁ পরাপর গুরুভ্যো নমঃ ।।
দক্ষিণে - ওঁ গণেশায় নমঃ ।।
মধ্যে - ওঁ হ্রীং শ্রীভগবদ্‌জগদ্ধাত্রী দেবৈ নমঃ ।।
Bame – Om Gurubhyo namaha, paramagurubhyo namaha, parapara gurubhyo namah ||
Dakshiney – Ganeshaya namah ||
Madhey – Om Hring shi madannapurnadevai namah ||
On the left is my guru (spiritual teacher), his guru and then the supermen guru (God) ||
In the meddle is Shri Annapurna, with her primordial sound of Hring,
I bow to thee with great reverence

Heaven is the witness
সাক্ষ্যমন্ত্র
Sakhyamantra

With folded hand in front of your chest chant:

ওঁ সূর্য্যঃ সোমো যমঃ কালঃ সন্ধ্যে ভূতাণ্যহঃ ক্ষপা ।
পবনো দিকপতির্ভূমিরাকাশং খচরা মরাঃ।
ব্রাহ্মং শাসনমাস্থায় কল্পধ্বমিহ সন্নিধিম্‌। ওঁ তৎসৎ।।
ওঁ অয়মারম্ভ শুভায় ভবতু।।
Om Surjyah somo Yahmah kalah sandhaye bhutanyaha kshapa |
Pabano dikpatir-bhumi-r-akasham khachara mara.
Bhramam shasanomasthaya kalpadhwamiha sannidhim.
Om tatsot. Om ayamarambha shubhaya bhawatu.
The Sun, the Moon, the Yama (death), the Time, the Morning, the Evening, the Twilight, the Living creatures, the Day, the Night, the Wind, the Guardians of the directions, the Earth, the Sky, the flying creatures, the Gods and Goddesses may you all come here to witness my pious act, Let the beginning be auspicious.

Alternate:

The spirits in all the planets, all the visible and invisible Gods and Goddesses, wherever they are, no matter what time it is now I pray for everybody's presence.
Let the holy occasion begin.

Seeking Divine Blessing

স্বস্তিসূক্ত
Swastisukhta

Take rice in your hand and offer it to the names of various Gods controlling the environment, appealing to them to bring success in the completion of your puja offering. While chanting the matra throw the rice three times in the offering plate, coinciding with the last mantra (*Om swasti*).

ওঁ সোমং রাজানং বরুণম (অ)গ্নিমম্বার ভামহে,
আদিত্যং বিষ্ণুং সূর্য্যং ব্রহ্মণঞ্চ বৃহস্পতিম্ ।।
ওঁ স্বস্তি নঃ ইন্দ্রো বৃদ্ধশ্রবাঃ ওঁ স্বস্তি নঃ পূষা বিশ্ববেদাঃ ।
স্বস্তি (অ)নর্ষ্তক্ষ্যো অরিষ্টনেমিঃ, স্বস্তি নো বৃহস্পতির্দ্দধাতু ।।
ওঁ স্বস্তি, ওঁ স্বস্তি, ওঁ স্বস্তি ।।

Om somam rajanam Varuna-m-Agni-m-mbara bhamahe,
Adityam Vishnum Surjyam Brahmananchah Brihaspatim ||
Om swasti nah Indro Bridhashrava swasti nah Pusha Viswavedah |
Swasti (a)nastarekshyo arishtanemih Swasti no Brihaspati-r-dadhatu ||
Om Swasti, Om Swasti, Om Swasti ||

I offer my praises to the glory of Moon (Som), Varuna, Agni, Sun, Vishnu, Brahma and Brihaspati; with my prayers to mighty Indra, learned Pusha, undefeated Taksha, and the care taker of Gods, Brihaspati, seeking their blessings on us.

Seeking Blessing of Assembly

স্বস্তিবাচন
Swastivachan

Take the kushi and put in that – little water, haritaki, flower, touch of sandalwood paste, durba (or kush) and little rice. Hold it between two palms and chant the mantra. Pour the content of the kushi in tamprapatra after completing the prayer.

ওঁ কর্ত্তর্ব্যেহস্মিন্ শ্রীভগবদ্জগদ্ধাত্রীদূর্গাপূজা কর্মাণি ।
ওঁ পুণ্যাহং ভবন্তো ব্রুবন্তু, ওঁ পুণ্যাহং ভবন্তো ব্রুবন্তু, ওঁ পুণ্যাহং ভবন্তো ব্রুবন্তু, ।।

Om kartebeyshmin Shrim Jagadhatri Durga puja karmani
Om punyaham bhavanto broobantu, Om punyaham bhavanto broobantu,
Om punyaham bhavanto broobantu ||

As part of my solemn duty I resolved to perform the annual Puja of Goddess Durga,
Oh the assemblage, bless me that my act be holy.

Response of the assembly (devotees)

Priest and others will throw rice towards the holy pitcher in response to the wish of the devotee:

ওঁ পুণ্যাহম্ , ওঁ পুণ্যাহম্ , ওঁ পুণ্যাহম্ ।।
Om punyaham, Om punyaham, Om punyaham ||
Let holiness shower on you

ওঁ কর্ত্তব্যেঽস্মিন্ শ্রীভগবদ্জগদ্ধাত্রীদুর্গাপূজা কর্মণি ।
ওঁ স্বস্তি ভবন্তো ব্রুবন্তু, ওঁ স্বস্তি ভবন্তো ব্রুবন্তু, ওঁ স্বস্তি ভবন্তো ব্রুবন্তু ।
Om kartebeyahshmin Shrimad Jagadhatri puja karmani
Om swasti bhavanta brubanto, Om swasti bhavanta brubanto,
Om swasti bhavanta brubanto ||
As part of my solemn duty I resolved to perform the annual Puja of Goddess Durga,
Let my act be auspicious.

Response of the assembly

ওঁ স্বস্তি, ওঁ স্বস্তি, ওঁ স্বস্তি ।।
Om swati, Om swasti, Om Swasti
Let it be auspicious

ওঁ কর্ত্তব্যেঽস্মিন্ শ্রীভগবদ্জগদ্ধাত্রীদুর্গাপূজা কর্মণি ।
ওঁ ঋদ্ধিং ভবন্তো ব্রুবন্তু, ওঁ ঋদ্ধিং ভবন্তো ব্রুবন্তু, ওঁ ঋদ্ধিং ভবন্তো ব্রুবন্তু ।
Om kartebeyahshmin barshik Saratakalin Shri Bhagawat Jagadharti Durga puja karmani |
Om rhidhim bhavanto broobantu, Om rhidhim bhavanto, Om rhidhim bhavanto ||
As part of my solemn duty I resolved to perform the annual Puja of Goddess Durga,
Let my prayer bring prosperity.

Response of the assembly

ওঁ ঋদ্ধ্যতাম্ , ওঁ ঋদ্ধ্যতাম্ , ওঁ ঋদ্ধ্যতাম্ ।।
Om rhidhyatam, Om rhidhyatam, Om rhidhyatam ||
Wish you for prosperity

Resolution

সংকল্প

The mantra declares the goal of the puja after identifying the time, place and the name of the devotee. If the priest is doing the puja, take your name and then the name of the host and at the end say "করিষ্যামি" (which means I am doing for someone else). If the devotee is making the offering himself, take your own name and at the end say, "করিষ্যে" (which means I am doing it).

Take the *kushi* (spoon) on the left palm. Put a yellow flower, with a touch of sandalwood paste. Place a little rice inside the spoon and (if available) a *haritaki* or *supari* – beetle nut (a dry fruit), symbolizing the fruitfulness of the goal. Then cover the spoon with your right palm and chant:

ওঁ নমঃ শ্রীজগদ্ধাত্রীদুর্গায়ৈ নমঃ
Om namah Shri Jagadhatri-Durgawai namah
Hail to Goddess Durga!!!

বিষ্ণুরোম্ তৎসৎ অদ্য **কার্ত্তিকে মাসি তুলারাশীস্থে ভাস্করে শুক্লে পক্ষে নবম্যাম্তিথৌ**

অমুক গোত্রঃ **সদারাপত্যঃ** শ্রী ---- দেবশর্মা (পূজারীর নাম, গোত্র), **সর্বাপ-শান্তিপূর্বক পুরুষার্থচতুষ্টয়সিদ্ধি কামঃ পূজা কর্মাহং করিষ্যে** (পরার্থে-"অমুক গোত্রস্য অমুকদেবর্শণঃ" - "করিষ্যামি")

Vishnurom tatsat adya --- (month and tithi) --- gotra Shri --- devasharma --- (name of the priest) sarbapa-shantipurbaka dirghayu atula bibhuti kamah sambatsara sukhakamo Barshik Sarat kaleen saparibar Shri Bhagavat Durga puja karma-aham karishey (doing for someone else, karishyami)

In the name of Lord Vishnu, on this auspicious day of (month and tithi or the day by lunar calendar- see Bengali almanac), I of ____ Gotra name ____ born by the grace of God (devasharmana) performing this worship with the goal of bringing peace for all, their long life, good name, peace for the whole year, I am performing this Annual Autumn time Durga Puja with all her entire family (Or, performing for someone else. State the identity of the person for whom you are doing the prayers).

(**Note**: Gotra is the family identity. (In Hindu society, the gotra broadly refers to people who are descendants in an unbroken male line from a common male ancestor, which is usually the name of a sage – Kashyap, Bharadwaj, Agastha etc.).

After the completion of the chant, turn over the spoon (*kushi*) on the offering plate (*tamrapatra*) and sprinkle some water on the spoon. Use your right hand forefingers to pick up water from the pot container (*kosha*). Then chant the following mantra seeking His blessing to complete.

Seeking God's Grace

সঙ্কল্পসূক্ত

Sankalpasukta

This is the prayer, seeking His grace for the successful completion of the worship.

ওঁ দেবো বো দ্রবিণোদাঃ পূর্ণাং বিবষ্ট্রাসিচম্ । উদ্ধা সিঞ্চধ্ব মুপ বা পৃণধ্ব মাদিদ্বো দেব ওহতে ।

Om devobo dravinodah purnam bibastasicham |
Udhwa sinchadwa mupa ba prinadhwa madidwo deva ohatey ||

I seek the blessing of illustrious Agni with devotion. May he help me to fulfill my goal by His grace. I call Him with my utmost humility.

ওঁ অস্য সঙ্কল্পিতার্থস্য সিদ্ধিরস্তু। । ওঁ অয়মারম্ভ শুভায় ভবতু ।।

Om asya sankalpitarthasya sidhirasthu. Om ayamarambha shubhaya bhavatu ||

In the spirit of divinity may my goal be successful.
May this be an auspicious beginning.

ESTABLISHING THE HOLY PITCHER

কলশ স্থাপন
Kalasha sthapan

Holy Pitcher and Five Great Elements of Life

The *pancha mahabhuta,* or "five great elements" are: Tej (energy), Ap (water), kshiti (earth), Marut (air), Vyom (cosmos). Hindus believe that all of creation, including the human body, is made up of these five essential elements and that upon death, the human body dissolves into these five elements of nature, thereby balancing the cycle of nature. Life depends on these five great elements and in the same way that we rely on God and His blessing.

The Kalash (কলশ, holy pitcher) represents all the aforesaid five elements where the leaves are the captured energy from the sun, water is filled inside the pitcher, and earth is kept under the pitcher. The air and cosmos naturally surround the pitcher. The following hymn exemplifies the Hindu concept of creation. It is chanted as the holy pitcher is established.

Hiranyagarbha (হিরণ্যগর্ভ) literally means the 'golden womb' or 'golden egg', poetically rendered 'universal germ'. It is the source of the creation of the Universe or the manifested cosmos in Indian philosophy. It is mentioned in Rigveda (RV 10) and known as the '**Hiranyagarbha sukta'**. It declares that God manifested Himself in the beginning as the Creator of the Universe, encompassing all things, including everything within Himself, the collective totality, as it were, of the whole of creation, animating it as the Supreme Intelligence.

Placement

কলশস্থাপন
Kalashathapan

Hold the neck of the pitcher with both hands and chant:

হিরণ্যগর্ভ: সমবর্ততাগ্রে ভূতস্য জাত: পতিরেক আসীত । সদাচার পৃথিবীং ধ্যামুতেমাং কস্মৈ দেবায় হবিষা বিধেম ।।
Hiranyagarbhah samabartatagrey bhutasya jatah patireka aseeta | Sadachar prithibim dhyamuteymam kashmai devaya habisha vidhema ||
In the beginning was the Divinity in his splendor, manifested as the sole Lord of land, Skies, water, space and that beneath and He upheld the earth and the heavens. Who is the deity we shall worship with our offerings?

Prayer to Holy Pitcher

প্রার্থনা
Prarthana

Fold your hands and pray to the holy pitcher:

কলশস্য মুখে বিষ্ণু: কণ্ঠে রুদ্রঃ সমাশ্রিতঃ । মূলে তত্র স্থিতো ব্রহ্মা মধ্যে মাতৃগণাঃ স্মৃতাঃ ।।
কুক্ষৌ তু সাগরাঃ সর্বে সপ্তদ্বীপা বসুন্ধরা । ঋগ্বেদঃ অথ যজুর্বেদঃ সামবেদঃ অপি অথর্বণঃ ।।

অঙ্গৈশ্চ সহিতাঃ সর্বে কলশাম্বু সমাশ্রিতাঃ । আযান্তু দেব পূজার্থং দুরিতক্ষয়কারকাঃ ।।
গঙ্গে চ যমুনে চৈব গোদাবরি সরস্বতি । নর্ম্মদে সিন্ধু কাবেরি জলে অস্মিন্ সন্নিধিং কুরু ।।
Kalashashya mukhey Vishnu kanthey Rudra samasrita |
Muley tatra sthito Brahma madhey matriganah smrita ||
Kukshaitu sagarah sarbey Saptadeepa basundhara |
Rigvedo atha Jajurvedah Samavedo and Atharba |
Ayantu deva pujarthan durita kshayakaraka ||
Gangeycha Yamuney chaiba Godavari Saraswati |
Narmadey Sindhu Kaberi jaley asmin sannidhim kuru ||
At the mouth of the pitcher rests Vishnu, on the neck is the Shiva, at the bottom (root) rests Brahma (the creator), and in the middle circles various mother goddesses. The water represents the ocean at the time of creation of earth when seven islands comprised the land of India, whent the learned sages wrote Rigveda, Jajurveda, Samaveda and Atharbaveda. The water of all sacred rivers - Ganges, Yamuna, Godavari, Saraswati, Narmada, Sindhu and Kaveri may merge in this holy pitcher of water and this pitcher is now dedicated to the worship of God. May all the evil spirits clear off from here.

Establishment

স্থিরীকরণ
Sthirikaran

Hold the pitcher with both hands , slightly press down and chant the following mantra:

ওঁ ত্বাবতঃ পুরূবসো বয়মিন্দ্র প্রণেতঃ । স্মসি স্হাতর্হরীণাম্ ।
ওঁ স্হাং স্থীং স্থিরোভব । যাবৎ পূজা করোম্যহম্।
Om twabatah purubaso bayamindra pranetah |Smasi shata-r-Harinam |
Om stham sthim sthiro bhava |Yavat puja karomyaham ||
I bow to Thee for your abundant riches in the name of Vishnu I am offering my reverence to the gods to stay with me as long I am performing this sacred puja. Stay here firmly.

Gesture of Reverence

কৃতাঞ্জলি
Kritanjali

Pray for the holy pitcher with folded hands

ওঁ সর্ব্বতৌর্থোদ্ভবং বারি সর্ব্বদেব সমন্বিতম্ । ইমং ঘটং সমারুহ্য তিষ্ঠ দেব গণৈঃ সহঃ ।।
Om sarbatirtha udbhavam bari sarbadeva-samanwetam |
Imam ghatam samarujhya tishta deva ganaih saha ||
The sacred rivers sanctify this holy water of the pitcher with the merger of all Gods and Goddeses into it. Now I establish this pitcher with the appeal to the Gods and Goddesses I plan to worship to rest here with the wards.

Cordoning the Pitcher

The sacred pitcher is cordoned by planting four arrowhead sticks (কান্ডরোপণ, Kandatropan) on the four corners around the pitcher and circling a red-colored thread around the sticks (সূত্রবেষ্টন, Sutrabeshtan).

Planting the Arrow-head Sticks
কান্ডরোপণ
Kandaropan

On the four corners of the sacred pitcher place four sticks (3-5 mm diameter, 2 ft high) with an arrowhead on the top of each. This is commonly known as তীরকাঠি (*tirkathi*). The arrowhead is made from dry palm leaves as they are inserted into the split top of the stick, making the appearance of the three leaved *durba* grass (iconic). If palm leaves are not available, use thin wood pieces or green rough leaves, inserted into the split top of the sticks, with the attempt to make the stick. The তীরকাঠি (*tirkathi*) imitate *durba* grass. The sticks are inserted into the mud balls at the base (imitating earth). One can use foam cups filled with wet dirt. The mantra bears the history of the migration of Aryans into India.

ttempt*tirkathi* The pitcher, symbolic of the basic elements of life, is encircled by four sticks called *tirkathi* (তীরকাঠি) and a continuous red thread (five rounds). The *tirkathi* and thread appear to signify the interwoven relationship of the family and community with the creation of the basic elements of life.

Put four bamboo sticks on four sides of the pitcher. Hold the sticks in four balls of clay (traditional) or use four foam cups with wet dirt. The sticks are split at the top in order to hold palm leaves (traditional, or use similar stiff leaves available locally). Make a three-prone spearhead with the leaves cut into pieces. This is symbolic of *durba* grass whose tip typically bears three leaves.

Touch the তীরকাঠি (*tirkathi*) and chant:

ওঁ কান্ডাৎ কান্ডাৎ প্ররোহন্তী পরুষ পরুষস্পরি।
এবানো দুর্ব্বে প্রতনু সহস্রেণ শতেন চ ।
Om! Kandat kandat prarohanti parushah parushaspari
Evano durvey pratanu sahasrena shatena cha ||
I am establishing these sticks with arrow-heads (tirkathi), representing the Durba grass that spreads all directions through roots (kandat) at the nodes and stolen (parush) or runnerstalk. I pray for our family to spread out in all directions in hundreds and thousands Oh durba (Cynodon dactylon)! the way your roots strikes at your nodes ("কান্ড"), *connected by your stolens* ("পরুষ"), *the same way connect us with thousands of our children and grandchildren spreading out in all directions.*

Prehistoric India in mantra

Brahmanda Purana has described that the prehistoric India was comprised of seven islands which today drifted to its various current locations – Malaysia, Andaman, Lanka and others. They were named as Jambu, Plaksha, Shalmala, Kusha, Krouncha, Shaka and Pushkara. They were surrounded by seven seas. They believed that today's India was inhabited by sages and people with high spiritual thoughts. Apart from this mythological account, anthropological evidences record that during the Continental Drift, India separated out from the Gondwana Land located in the South Pole into the present position. Geologically, the origin of the Himalayas is the impact of the Indian tectonic plate traveling northward at 15 cm per year towards the Eurasian continent, about 40-50 million years ago. The formation of the Himalayan arc resulted since the lighter rock of the sea-bed of that time was easily uplifted into mountains. An often-cited fact used to illustrate this process is that the summit of Mount Everest is made of marine limestone. In addition, the continuing rise of Himalaya is in support of this theory. The mystery still remains to be resolved as how our forefathers conjectured the things happened before even the human race appeared on this earth?

Circling of Thread

সূত্রবেষ্টন
Shutrabeshtan

The continuous red thread, circled around the tirkathi, encircling the sanctified pitcher, is the icon of the interwoven relationship of the family and community with the essence of life. Clockwise circle the sticks (tekathi), with a red thread, five or seven times. Loop the
thread on each stick. Chant while tying the thread:

ওঁ সূত্রামাণং পৃথিবীং দ্যামনেহসং সুশর্ম্মাণমদিতিং সুপ্রণীতিং ।।
দৈবীং নাবং স্বরিত্রাসনাগমস্রবন্তীমারুহেমা স্বস্তয়ে ।।
Om sutramanam prithivim dyamanihasam susharmanam-aditim supraneetim,
Dwaivim navam svaritra-sanagam-sravantee-maruhema svantaye ||
This auspicious security thread is long, holy, prosperous, immortal, divine and firm.
It is like a boat that will lead us to the heaven.

Worship of the Gods at the Entrance

দ্বারদেবতা পূজা
Dwardevata puja

The house is considered as a temple guarded by the Gods at the entrance (***Vastudevata***, বাস্তুদেবতা). These gods help in removing the hurdles (Ganesha) or bring good luck and wealth to the family (Lakshmi and Kuber). Hence before the core of the puja, they are worshipped.

Take two flowers, dip hem in sandalwood paste and offer them to the Gods of entrance. Ask a family member to take the flower to the entrance door and leave them on the step. The entrance is

usually decorated with water pots, marked with vermilion powder and contains banana sapling or any green foliage. Some families decorate the floor as well which is symbolizes to invitation of divinity.

এতে গন্ধ পুষ্পে ওঁ দ্বারদেবতাভ্যো নমঃ

Etey gandhapushpey om Dwaradevatabhyo namah |

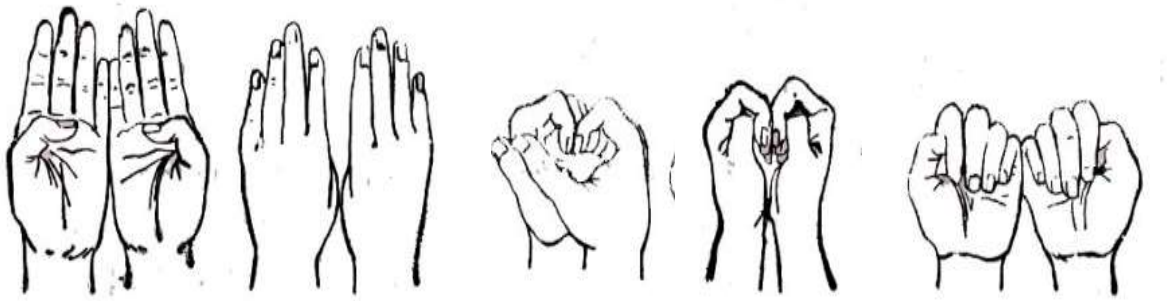
I offer my scented flower to the guardian Gods of the entrance.

Five welcome mudras

Show the five hand gestures where indicated. The mudras are like expressing the feeling with hand gestures, as it is done in case of dancing.

After the meditation take a flower, with a touch of sandalwood paste, and place it at the feet of the Goddess Saraswati, captured in your mental image and then put it on the holy pitcher.

After the meditation take a flower, with a touch of sandalwood paste, and place it at the feet of the Goddess Saraswati, captured in your mental image and then put it on the holy pitcher.



Abahanimudra Stapanimudra Sannidhapani Sannirodhni Sammukhikarani

ওঁ দ্বারদেবতা ইহাগচ্ছত, ইহাগচ্ছত, ইহ তিষ্ঠত, ইহ তিষ্ঠত, ইহ সন্নিধত্ত, ইহ সন্নিরুধ্যধ্বম্
অত্রাধিষ্ঠানং কুরুত, মম পূজাং গৃহ্নীত ।
এতে গন্ধপুষ্পে ওঁ গাং গণেশায় নমঃ । ওঁ মহালক্ষ্মৈ নমঃ, ওঁ সরস্বত্যৈ নমঃ,
ওঁ বিঘ্নায় নমঃ, ওঁ ক্ষেত্রপালায় নমঃ, ওঁ গাং গঙ্গায়ৈ নমঃ, ওঁ যাং যমুনায়ৈ নমঃ ।।

Om! Dwaradevata ihagachhata ihagachchachhata |
ihatisthata, iha tisthata, ihasannidhatta, ihasanniruddhadhwam |
Atradhisthanam kuruta, mama pujan grinhita ||
Etey gandhapushpey Om gam Ganeshaya namah,
Om Mahalakshmai namah, Om Saraswatai namah,
Om Vighnaya nama, Om Kshetrapalaya namah,
Om Gangawai namah, Om Jam Yamunawai namah ||

Oh the Gods at the entrance, come, come, rest here, rest here, stay close and closer to me, establish here and accept my offerings. I offer my scented flowers to Ganesh along with his primordial sound (গাং), reverence to Mahalakshmi, Saraswati, remover of obstacles, lord of the directions with their primordial sound Om (ওঁ), and to the sacred rivers Ganges with the primordial sound (গাং) and Yamuna with the primordial sound (য়াং). and Yamuna with the primordial sound (য়াং).

Worship of the House God
বাস্তু পূজা
Vastu puja

এতে গন্ধ পুষ্পে ওঁ ব্রহ্মণে নমঃ, এতে গন্ধ পুষ্পে ওঁ বাস্তুপুরুষায় নমঃ
Etey gandhapushpey Om Brahmaney namah,
Etey gandhapushpey Om Vastupurushaya namah.
I offer my reverence to Brahman, the Supreme Lord,
And to the God of my home.

Removal of Hurdles

বিঘ্নাপসারণ
Bighnapasaran

Various obstacles can interrupt Puja. So the devotee prays to God for remove those obstacles that may come during the puja process. Finally conclude the ritual by picking up a few mustard seeds and sprinkle them around the worship area with the following mantras:

ওঁ সর্ব্ব বিঘ্নানুৎসারয় হূঁং ফট্ স্বাহা ।
Om sarba bighnanutsaraya hung phat swaha |
May all the hurdles be removed.

Snap your finger over your head, circling three times, and uttering the sound "***phat, phat, phat***." **(ফট্,ফট্, ফট্)**. Then throw some mustard seeds in the vicinity.

***Historical significance of cordoning holy pitcher*:**

The doob grass or *Cynodon dactylon is* a creeper grass highly priced in India. It practically grows anywhere under wide variety of climates and soils. It spreads quickly with the availability of water, extending its creeping stems, called "stolons" that spread in all directions. (Note: a stolon is a shoot that bends to the ground or that grows horizontally above the ground and produces roots and shoots at the nodes). Hence it is also referred as "runners".

When the Aryans came, they wanted to spread out in India like the doob grass. The nodes with roots and shoots they called, "কান্ড" (kanda) and the extending stem between the nodes, or stolon, they called "পরুষ" (parush). So, the arrow-head sticks, planted around the holy pitcher, are compared with the doob grass with three pointing leaves (the arrow head) that is held on mud balls (earth). The thread is the stolon or the family joined together by holding to each other and circles around the holy pitcher (emblem of God).

Sanctification of environment

Throw a little water on the floor with the following chant.

ওঁ রক্ষ রক্ষ হুং ফট্ স্বাহা ।
Om raksha raksha hum phat swaha
Protect this place from the evil spirits

Then touch the floor in front and chant:

ওঁ পবিত্রবজ্রভূমে হুঁং হুঁং ফট্ স্বাহা ।।
Om pabitra bajrabhumey hum hum phat swaha ||
Allow me to sit on sanctified firm floor devoid of all evils.

Sanctification of Platform
বেদি শোধন
Vedi shodhan

Put a flower on the platform and pray with folded hands.

ওঁ বেদ্যা বেদিঃ সমাপ্যতে বর্হিষা বর্হিরিন্দ্রিয়ম্ ।
যুপেন যুপ আপ্যায়তাং প্রণীতো অগ্নিরগ্নিনা ।।
Om vedya vedih samapyatey varhisa varhiindriyam
Jupen jupa apyatam pranitogniargnina
I am dedicating this sacred dias (platform)
where our senses become the tools of perception,
The pillars become sacrificial stake, and, fire brings fire

Sanctification of Covering (canopy)
বিতান শোধন
Bitan sodhan

Look at the ceiling (or top canopy) and place a flower in the offering plate and then say with folded hands.

ওঁ ঊর্ধ্ব ঊ ষু ণ উতয়ে, তিষ্ঠা দেবো ন সবিতা ।
ঊর্দ্ধো বাজস্য সনিতা যতাঞ্জর্ভিবাঘ(উ)ড্ভির্বিহ্বয়ামহে ।।
Om urdhey ushuna utaye, tishtha debo na Sabita |
Urdho bajasya sanita jatanja-bhirbagha-udirhabayamahey
Oh the sacred canopy, like the sun in the sky, you protect us and our food.
Let your invitation goes to the wise men to chant atmamantras under your shelter.

Offering to invisible spirits

মাষভক্ত বলি
Mashabhakta bali

Special offerings are made to all invisible spirits. It is believed that invisible spirits, previously occupied the place of worship, need to be satisfied before you intrude in their domain. Show five welcome *mudras* as described before (see appendix).

ওঁ ভূতাদয় ইহাগচ্ছত, ইহাগচ্ছত, ইহ তিষ্ঠত, ইহ তিষ্ঠত, ইহ সন্নিধত্ত ইহ সন্নিরুধ্যধ্বম্
অত্রাধিষ্ঠানং কুরুতঃ, মম পূজাং গৃহ্নীত ।
Om Bhutadaya iha gachchhata, iha gachchhata,
Iha tishthata, Iha tishthata, Iha sanniruddha, iha sannirudhyadhvam,
Atradhisthanam kuru, mama pujam grihnita ||
Oh the spirits come, establish here, come close and
stay close to me, rest here and accept my offerings.

Take a flower (preferably red) and place it into the small container with a spoonful of yogurt, rice and *mashkalai* (black lentil). This is called *mashabhakta bali* (মাষভক্ত বলি).

বং এতস্মৈ মাষভক্তবলয়ে নমঃ, এতে গন্ধপুষ্পে ওঁ মাষভক্তবলয়ে নমঃ,
এতে গন্ধপুষ্পে ওঁ এতদধিপতয়ে ওঁ বিষ্ণবে নমঃ ।
এষ মাষভক্ত বলিঃ ওঁ ক্ষেত্রপালাদিভূতগণেভ্যো নমঃ ।
Bam etashmai mashabhaktabalaye namah!
Etey gandhapushpey! Om mashabhaktabalayey namah!
Etey gandhapushpe etadhipatayeh Om Vishnabey namah!
Esha mashabhakta balih Khetrapaladibhutaganebhyo namah ||
Reverence to the mashabhaktabali (the container with yogurt, mashkalai and red flower dipped in sandalwood) as I offer the scented flower to the name of Vishnu I offer this holy lentil pot to Khetrapal and other invisible spirits.

Looking up, with folded hands, pray to the spirits. At the end of the prayer touch the *mashabhakata bali* container. Invite the spirits with five welcome mudras described earlier.

ওঁ ভূতঃ প্রেতঃ পিশাচাশ্চ যে বসন্তত্র্য ভূতলে । তে গৃহ্নন্তু ময়া দত্ত বলিরেষ প্রসাধিতঃ ।
পূজিতা গন্ধ পুষ্পাদ্যৈর্ব্বলিভির্ভর্পিতাস্তথা । দেশাদস্মাৎ বিনিঃসৃত্য পূজাং পশ্যন্তু মৎ কৃতাম্।
এষ মাষভক্ত বলিঃ ওঁ ভূতেভ্যো নমঃ ।

Om bhutah pretah pishachascha jey basantyatra bhutaley |
Jey grihnantu maya datta baliresha prasadhitah ||
Pujita gandha pushpadwairabalibhistutharpitah statha |
Deshad asmad binihsritya pujam pashyantu matkritam |
Esha mashabhaktabalih Om bhutebhyo namah ||

In the name of divinity (Om) I am requesting all the spirits who lived here earlier, take my offerings of sandalwood paste and flower and others. Please clear this place until I am done with my worship. I bow to you, Oh the spirits.

Removal of Evil Spirits

ভূতাপসরণ
Bhhutapasaran

Mark with water a triangle on your left side, in front of you, and put a flower on it while chanting the mantra.

হ্রীং অস্ত্রায় ফট্
Hring ashtray phat

Pick some white mustard seeds with your fingers and sprinkle them around the worship area while saying the following *mantra*.

ওঁ বেতালাশ্চ পিশাচাশ্চ রাক্ষসাশ্চ সরীসৃপাঃ। ওঁ অপসর্পন্তু তে ভূতা যে ভূতা ভূবি সংস্থিতাঃ । যে ভূতা বিঘ্নকর্ত্তারস্তে নশ্যন্তু শিবাজ্ঞয়া ।। ওঁ বেতালাশ্চ পিশাচাশ্চ রাক্ষসশ্চ সরীসৃপাঃ । অপসর্পন্তু তে সর্বে চন্ডিকাস্ত্রেণ তাড়িতাঃ ।।

Om apasarpantu tey bhuta je bhuta bhubi sansthitah | Jey bhuta vignakartarastey nashyantu Shivagnaya || Om betalascha pishachascha rakshashascha sarisripah |
Apasarpantu tey sarbey chandika strena taritah ||

All the spirits who reside below this earth who may disturb our peace is guarded off in the name of Shiva. All the creatures, may they be ghosts, goblins or reptiles are hereby driven away from this place in the name of Chandi, the goddess of evil destruction.

At the end snap your fingers between the thumb and middle finger three times while circling the hand around the head then hit the ground three times with your right heel. These jestures symbolize the driving away the evil spirits from the place of worship. After this act you are expected to focus on the dedicated prayer that you are about to start. This initiates *granthi bandhan* (next section), an act of holding all thoughts towards divinity.

Tying the Security Knot

গ্রন্থি-বন্ধন
Granthibandhan

The thought behind this ritual is to bring the scattered mind into the focus of devotional thoughts. Tie a knot at the end of the cloth that you are wearing. Hold the knot and chant:

ওঁ মণিধরিবজ্রণি মহাপ্রতিসরে রক্ষ রক্ষ হূং ফট্ স্বাহা।।
Om! Manidharibajrani mahapratisarey
raksha raksha hung phat swaha ||
I am tying this knot like a thunderbolt pulling my scattered mind into the focus of divinity. I pray the Lord (Mahapratisar) to protect me by standing on my mental gate and prevent the entry of all distracting thoughts.

Sanctification of Hands

করশুদ্ধি
Karasudhi

Purify your hand by crushing a flower between the palms and throw the crushed flower on your left. Circle your right palm over the left palm and make the *phat* sound.

ফট্
Phat
May the evil elements leave

Dedication of Self

ন্যাস
Nyas

Here the devotee dedicates all his body to the prayer of the Goddess.

Dedication of body organs
অঙ্গন্যাস
Anganyas

I am offering the different parts of my body – heart, head, apex of my hair (*shikha*), arms, eyes, and my hands to Thy prayer.

With the fingers of right hand (all joined together) touch each of the following parts of the body:

Heart: ওঁ গাং হৃদয়ায় নমঃ। ***Om gam hridayaya namah*** |
Head: ওঁ গীং শিরসে স্বাহা। ***Om gim shirashey swaha***|
Hairs on the tip of the head: ওঁ গুং শিখায়ৈ বৌষঠ। ***Om gum shikhawai bashath*** |
Arms: ওঁ গৈং কবচায় হুঁ। ***Om gaim kabachaya hum*** |
Two eyes (one at a time): ওঁ গৌং নেত্রত্রায় বৌষঠ। ***Om goum netratraya boushath*** |

Hand: Circle the right palm around the left palm and then strike in the middle of the left palm with the ring finger and middle finger (joined):

ওঁ গঃ করতল পৃষ্ঠাভ্যাম্ অস্ত্রায় ফট্।
Om Gah karatala prishtabhyam astraya phat |
I offer my hands to Thy prayer

Offering of fingers
করন্যাস
Karanyas

Touch your thumb, then the pointing finger, then the middle, then the ring finger and finally the little finger. Finally, as you have done earlier, hit the center of the left palm with two of the right fingers (middle and pointing); simultaneously utter the sound "*astraya phat*".

ওঁ সাং অঙ্গুষ্ঠাভ্যাং নমঃ। ওঁ সীং তর্জনিভ্যাং স্বাহা। ওঁ সুং মধ্যমাভ্যাং বৌষট্ ।
ওঁ সৈং অনামিকাভ্যং হুঁ। ওঁ সৌং কনিষ্ঠাভ্যাং বৌষট্।
ওঁ সঃ করতল পৃষ্ঠাভ্যাম্ অস্ত্রায় ফট্।
Om sam angushthabhyam namah, Om sim tarjanibhyam swaaha,
Om sum madhyamabhyam boushat, Om saim anamikabhyam hum,
Om soum kanisthabhyam boushat, Om sah karatalaprishthabhyam astraya phat.
I am offering my thumb, pointing finger, middle finger, ring finger, the small finger and my palm to your prayers. (Follow the same procedure as described before with body parts)

Consecration of Flowers

পুষ্পশুদ্ধি
Pushpasuddhi

The flower to be offered to the Goddess needs to be consecrated. Lovingly touch them with both hands and chant after removing the evils.

ঐঁ ফট্
Owing Phat
Move out the evil spirits

ওঁ পুষ্পকেতু রাজার্হতে শতায় সম্যক্ সম্বন্ধায় হ্রং ।
Om pushpaketu rajahartey shataya samyak sambandhaya hram |
These bright beautiful flowers in plenty
collected for the sacred offering

Sprinkle little water on the flowers kept for the puja and sanctify it with the following mantra

ওঁ পুষ্পে পুষ্পে মহাপুষ্পে সুপুষ্পে পুষ্পসম্ভবে। পুষ্পচয়াবকীর্ণে চ হুং ফট্ স্বাহা।
Om pushpey pushpey mahapushpey supushpey pushpasambhabey |
Pushpachayavakirney cha hum phat swaha ||
May these flowers, great flowers, scented flowers, and
many flowers be sanctified for the offering.

Laying the Divine Boundary

দিক বন্ধন

Dikbandhan

The place of worship needs to be sanctified and protected. Thus the devotee makes a divine boundary of the place of worship with:

Take a flower, with a touch of sandalwood paste, and place it on the holy pitcher taking the name of each God and Goddess mentioned:

এতে গন্ধপুষ্পে গাং গণেশায় নমঃ।
ওঁ মহালক্ষ্মৈ নমঃ, ওঁ সরস্বত্যৈ নমঃ, ওঁ বিঘ্নায় নমঃ, ওঁ ক্ষেএপালায় নমঃ,
ওঁ গাং গঙ্গায়ৈ নমঃ, ওঁ যাং যমুনায়ৈ নমঃ

Etey gandhapushpey Om gam Ganeshaya namah,
Om Mahalakshmai namah, Om Saraswatai namah,
Om Vighnaya nama, Om Kshetrapalaya namah,
Om Gangawai namah, Om Jam Yamunawai namah ||

I offer my scented flowers to Ganesh along with his primordial sound (গাং), *reverence to Mahalakshmi, Saraswati, remover of obstacles, lords of the directions with their primordial sound Om (ওঁ), and to the sacred rivers Ganga with the primordial sound* (গাং) *and Yamuna with the primordial sound* (য়াং).

Imagine you are surrounded well protected by gods and your well-wishers. Chant with folded hands.

করজোড়ে (বামে) ওঁ গুরুভ্যো নমঃ, ওঁ পরম গুরুভ্যো নমঃ, ওঁ পরাপর গুরুভ্যো নমঃ,
(দক্ষিণে) ওঁ গণেশায় নমঃ । (উর্দ্ধে) ব্রহ্মণে নমঃ ।। (মধ্যে) ওঁ শ্রীজগদ্ধাত্র্যৈ নমঃ (বিগ্রহ) ।।

(On the left) ***Om guruvyo namah*** | ***Om parama guruvyo namah*** |
Om parapara guruvyo namah | (On the right) ***Om Ganeshaya namah*** |
Urdhey Brahmaney namah (At the center) ***Om Saraswatwai namah (or God in presence)*** ||

On the left I am offering my reverence to my teacher, and the teacher of highest knowledge. On the right is the Ganesh (the obstacle remover), and at the center is goddess Saraswati.
On the leftI pay my reverence to my guru, great guru and supreme guru. On the right is Shri Ganesh (the remover of all obstacles). Above is the Almighty. In the front is the Saraswati (the deity on the platform); I pray for their blessing and protection.

WORSHIP OF BASIC FIVE GODS

পঞ্চদেবতা
Panchadevata

PANCHADEVATA (Includes one Goddess) - Brahma, Vishnu,

All Hindu puja rituals involve the worship of other Gods and Goddesses before focusing on the principle deity. These Gods and Goddesses regulate our lives in many ways. These include the group of five gods or Panchadevata (পঞ্চদেবতা), the Guardians of the directions (*Dashadikpal*) and the nine planets (*Navagraha*) are revered and so also Vishnu's various incarnations (*Dashavatar*) which connect to our process of biological evolution

The group of five Gods (one is Goddess) are: Ganesh, Vishnu, Shiva, Surya and Jagadhatri (Parvati). They are worshipped in three steps – dhyan, offering and pranam. You may not repeat the worship of those Gods whom you have already worshipped.

Ganesh

Shri Ganesh is the God of wisdom and worshipped at the beginning. He removes all obstrucles. He is always worshipped before any puja.

Meditation
ধ্যান
Dhyan

Take a flower on your left palm. Hold it with the mudra for meditation (kurma). Imagine Ganesh in your mental screen, chant the mantra and place the place the flower on the holy pitcher, imagining that you are putting the flower on His feet.

ওঁ খর্ব্বং স্থুলতনুং গজেন্দ্রবদনং লম্বোদরং সুন্দরং
প্রসন্দন্মদগন্ধ-লুব্ধ-মধুপ-ব্যালোল-গণ্ডস্থলং।
দন্তাঘাত-বিদারিতারি-রুধিরৈঃ সিন্দুর-শোভাকরং।
বন্দে শৈলসুতা-সুতং গনপতিং সিদ্ধিপ্রদং কামদং।
এস সচন্দনং পুষ্পাঞ্জলি নমঃ গনেশায় নমঃ।।

Om kharba sthula tanum gajendrabadanam lambodaram sundaram |
Prasanna-ananda-unmada gandha-lubdha-madhupa-balyola-gandastalam

Danta-aghata-bidari-ari-rudhirai sindur shobhakaram
Vandey shailasuta-sutam Ganapati siddhipradam kamadam |
Esha sachandana pushpanjali namah Ganeshaya namah ||
Oh the short structured, heavy-bodied, elephant-headed beautiful God, with long trunk and happy face emitting fragrance , who has strong cheek and whose task pierced open the enemy's body and dripping blood, making it beautifully red. May I worship him, the son of the mountain's daughter (Parvati is the daughter of Hemabat, now knpwn as Himalaya), the leader of the people, may my wish be fulfilled.

Offerings
পূজা
Panchaupacarey puja

Offer water to wash the feet of the Lord on the offering plate:

এতে গন্ধ পুষ্পে ওঁ নমঃ গনেশায় নমঃ।
Etey gandhapushpey Om namah Ganeshaya namah
I am offering my flower with eference to Lord Ganesh

Prostration
প্রণাম
Pranam

With folded hands seek His blessings:

একদন্ত মহাকায় লম্বোদর গজাননম্।
বিঘ্ননাশকরং দেবং হেরম্বং প্রণমাম্যহম্।।
Ekadanta mahakayam lambodara gajananam
Vighnanashakaram debam herambam pranamamyaham ||
With one tusk, big in size, with long trunk, with elephant face |
Remove all the hurdles, Oh the heroic Lord, I bow to you ||
As the worships of Ganesh and Vishnu have already been done before, we present here the worships of Shiva, Surya and Jagadhatri.

Vishnu
বিষ্ণু

Meditation
ধ্যান
Dhyan

ওঁ ধ্যেয়ঃ সদা সবিতৃমন্ডল মধ্যবর্ত্তী নারায়ণ সরসিজাসনঃ সন্নিবিষ্টঃ ।
কেয়ুরবান্ কনককুন্ডলবান্ কিরীটি, হারী হিরন্ময় বপুর্ধৃতঃ শঙ্খচক্রঃ ।।
Om dhayah sada savitrimandal madhyabarti Narayana Sarasijasanah sannibishta
keyurban kanka kundalavan kiriti,
hari hiranmaya bapur dhritah shankhachakrah ||

I am meditating on Narayana the God who is in the center of the solar system.
Seated on a lotus, wearing armlets and alligator-shaped earrings, whose body is golden and holding conch and disc (chakra) in His hands.

Offerings
পূজা
Puja

This is explained earlier. Use the following mantra for offering each of the five things.

এতে গন্ধ পুষ্পে ওঁ নমঃ বিষ্ণবে নমঃ ।।
Etey gandhapushpey Om namah Vishnabey namah
I am offering my flower with obeisance to Lord Vishnu

Prostration
প্রণাম
Pranam

ওঁ নমো ব্রহ্মণ্য দেবায় গোব্রাহ্মণ-হিতায় চ । জগদ্ধিতায় শ্রীকৃষ্ণায় গোবিন্দায় নমো নমঃ ।।
Om namah Brahmanya devaya go Brahmana-hitayacha |
Jagadhitaya Shri Krishnaya Govindaya namo namah ||
I bow to that Lord Almighty (Brahman)
The well wisher of learned (Brahmin) and
bestower (cow).The keeper of the Universe,
Oh the Lord Krishna Oh the Govinda
I prostrate to you repeatedly.

Shiva
শিব

Meditation
ধ্যান
Dhyan

ওঁ ধ্যায়েন্নিত্যং মহেশং রজত গিরিনিভং চারুচন্দ্রাবতংসং
রত্নাকল্পোজ্জ্বলাঙ্গং পরশু-মৃগ-বরাভীতি-হস্তং প্রসন্নম্ ।
পদ্মাসীনং সমন্তাৎ স্তুতম (অ)মরগণৈর্ব্যাঘ্রকৃত্তিং বসানং,
বিশ্বাদ্যং বিশ্ববীজং নিখিলভয়হরং পঞ্চবক্ত্রং ত্রিনেত্রম্ ।।
Om dhyaayen-nityam Mahesham rajatagirinibham Charuchandrabatamsam
Ratnakalpojvalagam parashu-mriga-bara-abheeti- hastam prasannam |
Padmaasinam samantaat stutam-(a)maragarnaih- byaaghrakrittim basaanam
Viswadyam viswabeejam nikhila-bhayaharam panchavaktram trinetram ||
Meditate constantly on the Mighty Lord Shiva, whose body is as white as silver mountain, who wears the beautiful crescent moon as a decoration, whose limbs are effulgent adorned with gems, who with his four hands holding axe and antelope and showering boons and protections, who is always content, who is seated on a lotus, and praised by the gods surrounding Him from,

who wears the skin of a tiger, Who is the best in the Universe, which He created, the destroyer of all fears, and vision with five faces and three eyes.

Offerings a flower and belpata, if available

এতে গন্ধ পুষ্পে ওঁ নমঃ শিবায় নমঃ ।
Etey gandhapushpey Om namah Shivaya namah
I make my offering of flower to Lord Shiva.

Prostration
প্রণাম
Pranam

নমঃ শিবায় শান্তায় কারণত্রয় হেতবে । নিবেদয়ামি চাত্মানং ত্বং গতি পরমেশ্বর ।।
Namah shivaya shantaya karana traya hetabey |
Nivedayami chatmanam twam gati parameshwara ||
Obeisance to Lord Shiva!
He is calm, the source of the three basic qualities (guna) of life – truth/knowledge (sattva), greed/passion (raja and, dark/ignorance (tama),
I am submitting to you Oh Lord, I am having no other choice.

Surya (Sun)
সূর্য্য

Meditation
ধ্যান
Dhyan

ওঁ রক্তাম্বুজাসনম অশেষগুণৈকসিন্ধুং ভানুং সমস্তজগতাম (অ)ধিপং ভজামি ।
পদ্মদ্বয়াভয়বরান্ দধতং করাব্জৈর্ম্মাণিক্যমৌলিমরুণাঙ্গরুচিং ত্রিনেত্রম্ ।।
Om raktaambujaasanam ashesa-gunaika-sindhum
Bhanum samasta-jagataam-(a)dhipam bhajaami |
Padma-dwaya-abhayabaraan dadhatam karaabjaih
Maanikyamalim-aruNaama-ruchin trinetram ||
Sitting on red lotus with ocean of unlimited qualities, Oh the illuminating Sun God, you are the lord of the whole world. With one hand you are holding lotus and with another, offering boons of fearlessness.
Your physical appearance is radiant like ruby and you have three eyes.
I worship you.

Offering
পূজা
Puja

Offer a flower dipped in red sandalwood:

এতে গন্ধ পুষ্পে নমঃ সূর্য্যায় নমঃ।
Etey gandha pushpey namah Suryaya namah |
My reverence to the Sun God Surya

Then offer a little rice on the holy pitcher or on the offering plate:

ওঁ এহি সূর্য্য সহস্রংশো তেজরাশে জগৎপতে
অনুকম্পয় মাং ভক্তং গৃহানার্ঘ্যং দিবাকরম্।
এষ অর্ঘ্যং নমঃ সূর্য্যায় নমঃ।
Om! Ehi Surya sahasrangsho tejarashey jagatpatey |
Anukampaya mam bhaktam grihanargham divakaram ||
Esha argham namah Suryaya namah||
Oh Sun, whose millions of rays enlightens this earth Accept the offering from this humble devotee of yours Oh the day maker, Oh the Sun, here is my offering to you with humility.

Prostration
প্রণাম
Pranam

Pray with folded hands, imagining the rising sun in front of you:

ওঁ জবা কুস্ম সংকাশং কাশ্যপেয়ং মহাদ্যুতিং।
ধ্বান্তারিং সর্ব্বপাপঘ্নং প্রণতোহস্মি দিবাকরং।।
Om jaba kushma sankasham kashyapeyam mahadyutim |
Dhyantarim sarbapapagna pranatoshmi divakaram ||
Like the jaba flower (red colored Shoe flower), the son of Kashyap, with brilliant illumination, destroyer of darkness, remover of all sins (ignorance), I bow to you the day-maker.

Durga
দুর্গা

Meditation
ধ্যান
Dhyan

ওঁ কালাভ্রাভাং কটাক্ষৈ-ররিকুল-ভয়দাং মৌলিবদ্ধেন্দুরেখাং,
শঙ্খং চক্রং কৃপাণং ত্রিশিখমপি করৈ-রুদ্বহন্তীং ত্রিনেত্রাম্ ।
সিংহস্কন্ধাধিরূঢ়াং ত্রিভুবন-মখিলং তেজসা পূরয়ন্তীং,
ধ্যায়েদ্ দুর্গাং জয়াখ্যাং ত্রিদশ পরিবৃতাম্ সেবিতাং সিদ্ধিকামৈঃ ।।
Om Kala-abhrabham katakshair-arikula-bhayadaam
mauli-baddheyndurekham shankham chakram kripanam
trishikhamapi karaih-rudwahantim trinetraam |
Sinhaskandha-adhiruddham
Tribhuban-makhilam tejasa purayantim
dhyaayed Durgam Jayakhyam tridasha-paribritam
sebitam siddhikamaih ||
One should meditate on Mother Durga whose another name is Jaya, who hasthe complexion of deep dark cloud, whose mere glance can arouse fears to the enemies, tightly fastened in her crown is the shining crescent moon, who has three eyes, who is holding conch, disc, sword, and three-pointedweapon(trident) in her hands, Who is riding on a lion, who is energizing all three worlds with her brilliant light, who is always surrounded by gods, she is served by those who want success.

Offerings
পূজা
Puja

এতে গন্ধ পুষ্পে হ্রীং ওঁ দুর্গায়ৈ নমঃ. ।।
Etey gandhapushpey Hring Om Durgawai namah ||
In the spirit of divinity (Hring, the primordial sound for Durga)
I am offering this scented flower to you
Oh Goddess Durga.

<u>Prostration</u>
প্রণাম
Pranam)

ওঁ সর্ব্বমঙ্গল মঙ্গল্যে শিবে সর্বার্থ সাধিকে । শরণ্যে ত্র্যম্বকে গৌরি নারায়ণি নমোস্তুতে ।।
Om sarvamangala mangalye Shivey sarbartha sadhikey |
Smaraney trambhakey Gouri Narayani Namastutey ||
Oh the wife of Shiva, you are the benevolent peace giver of us, fulfiller of our wishes, I am seeking your protection Oh the three-eyed fair Goddess of wealth (Narayani).
I offer my obeisance to you.

WORSHIP OF NINE PLANETS

নবগ্রহ
Nabagraha

Naba is nine and graha is cosmic influencer of the living being on this earth (Bhumidevi). These include five planets – Mamala (Mars), Budha (Mercury), Brahaspati (Jupitor), Sukra (Venus), Sani (Saturn); Sun (Aditya, Rabi), Moon (som), as well as Moon's orbital positions in the sky – Rahu (north or ascending lunar node) and Ketu (south or descending lunar node).

Note: Lunar nodes are the orbital nodes of the moon, that is, the points where the orbit of the moon crosses the ecliptic. The ascending node is where the moon crosses to the north of the ecliptic. The descending node is where it crosses to the south. Eclipses occur only near the lunar nodes.

The mantra "Adityadi (Aditya or sun and others) Navagraheybhyo namah" takes care of all the nine planets. Worship of individual members of Nabagraha is done during Havan, described later.

Make five offerings in the name of the nine planets:

এষ গন্ধঃ ওঁ আদিত্যাদি নবগ্রহেভ্যো নমঃ ।
Esha Gandhah Om Adityadi Nabagraheybhyo namah
Here I offer sandalwood, flower, incense name and food platter to Aditya and other nine planets

এতৎ পুষ্পং ওঁ আদিত্যাদি নবগ্রহেভ্যো নমঃ ।
Etat pushpam Om Adityadi Nabagraheybhyo namah

এষ ধূপঃ ওঁ আদিত্যাদি নবগ্রহেভ্যো নমঃ ।
Esha dhup Om Adityadi Nabagraheybhyo namah

এষ দীপঃ ওঁ আদিত্যাদি নবগ্রহেভ্যো নমঃ ।
Esha dwipah Om Adityadi Nabagraheybhyo namah

এতদ্ নৈবেদ্যং ওঁ আদিত্যাদি নবগ্রহেভ্যো নমঃ ।
Etat naivedyam Om Adityadi Nabagraheybhyo namah

(Note: separate naivedya with five mounds of rice and a small fruit on each mound makes the nabagraha-naivedya).

Prayer for the Guardians of Directions

দশদিক্পাল
Dasdikpal

Das means ten, *dik* is direction and *pal* is protection. Hence *Dasdikpal* means the protector of ten directions. The deities connected to the protection of the ten directions of this earth are: Indra (east), Agni (south-east), Yama (south), Nairiti (south-west), Varun west), Vayu (north-west),

Kuber (north), Isha (north-east), Brahma (upward) , Anant (downward). Show your respect by offering a little water or flower or rice in the name of each deity.

এতে গন্ধ পুষ্পে দশদিকপালেভ্যো নমঃ
Etey gandhapushpey Om Dashadikapalebhyo namah
Here offer the flower as reverence to the ten directional gods

Prayer for ten Incarnations of Vishnu

দশাবতার
Dashavatar

Ten incarnations (avatar) of Vishnu, which relate to the **evolution of human**, are listed here: Matsavatar, Kurmavatar, Barahavatar, Narsinghavatar, Vamanavatar, Parashuram, Rama, Krishna, Buddha, Kalki. Pay your obeisance by offering a sandalwood-dipped flower to the ten incarnations of Lord Vishnu.

এতে গন্ধ পুষ্পে দশাবতারেভ্যো নমঃ
Etay gandhapushpey Om Dashavatarebhyo namah
Here offer flower as reverence to ten incarnations of Vishnu

Offerings to Divine Background

পীঠদেবতা পুজা
Peethadevata puja

Pay obeisance to the Gods that hold the base of our lives (*peetha*). With reverence offer flowers, dipped in sandalwood, in the name of different Gods listed here:

এতে গন্ধ পুষ্পে।
Etey gandhapushpey |
I am offering this scented flower in the name of:

ওঁ পীঠাসনায় নমঃ।
Om pithasanaya namah |
The gods of the background.

ওঁ আধারশক্তায় নমঃ।
Om adharashaktaye namah |
The holderof the universe.

ওঁ প্রকৃত্যৈ নমঃ।
Om prakritwai namah |
The nature.

ওঁ অনন্তায় নমঃ।
Om anantaya namah |
The endless universe.

ওঁ পৃথিব্যৈ নমঃ।
Om prithibai namah **|**
The earth.

ওঁ ক্ষীরসমুদ্রায় নমঃ।
Om khirasamudraya namah **|**
Ocean of milk.

ওঁ শ্বেতদ্বীপায় নমঃ।
Om swetadwipaya namah **|**
White island.

ওঁ মনিমন্ডপায় নমঃ।
Om manimandapaya namah **|**
Hall on crystals.

ওঁ কল্পবৃক্ষায় নমঃ।
Om kalpabrikshaya namah **|**
The dream.

ওঁ মনিবেদিকায়ৈ নমঃ।
Om manivedikayai namah **|**
Platform with jewels.

ওঁ রত্নসিংহাসনায় নমঃ।
Om ratnasinhasanaya namah **|**
Seat with gems.

ওঁ অগ্ন্যাদিকোণচতুষ্টয়ে নমঃ।
Om agnyadikonachatushtaye namah **|**
Agni and other Gods of four directions.

ওঁ ধর্মায় নমঃ।
Om dharmaya namah **|**
The truth.

ওঁ শ্রীং কমলাসনায় নমঃ।
Om kamalasanaya namah **|**
The goddess of wealth (Lakshmi), our provider.
I am offering my reverence to the Gods in the background in order to receive their blessing : The base of our existence, the infinite, the nature, the cosmos, the earth, the ocean, the island from where we evolved, the crystal hall of the universe, the wishing tree (aspirations), the jeweled stage of our activities, the honored throne of precious stones, the directional gods, righteous thoughts, and the auspicious seat.

Meditation of Jagadhatri

জগদ্ধাত্রীর ধ্যান

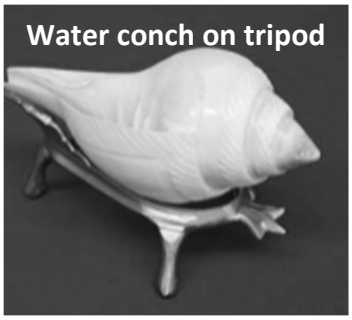
Dhyan of Jagadhatri

ওঁ সিংহস্কন্ধসমারূঢ়াং নানালঙ্কারভূষিতাম্ ।
চতুর্ভুজাং মহাদেবীং নাগর্যজ্ঞোপবীতিনীম্ ।
শঙ্খশার্ঙ্গ সমাযুক্ত বামমপাণি দ্বয়ান্দিতানম্ ।
চক্রঞ্চ পঞ্চ বাণাংশ্চ দধতীং দক্ষিণে করে ।।
রক্তবস্ত্র পরীধানাং বালার্কসদৃশীং তনুম্ ।
নারদাদ্যৈ র্মুনিগণৈঃ সেবিতাং ভবসুন্দরীম্ ।।
ত্রিবলীবলয়োপেত নাভিনাল মৃনালিনীম্ ।
রত্নদ্বীপে মহাদ্বীপে সিংহাসনসমন্বিতে ।।
প্রফুল্লকমলারূঢ়াং ধ্যায়েত্তাং ভবগেহিনীম্ ।।

Om Sinha skandha samaruram nanalakanbhusitam |
Chaturbhujam mahadevim nagarjagya upabitan |
Shankha saranga samajukta bamamapani dwanditam ||
Chakrancha pancha banangcha dadhatim balarkasvrishiim tanum |
Naradadai muniganai sebitam bhabasundarimah ||
Tribalimbalayopeta nabhinal mrinalinim |
Ratnadwipey mahadwipey sinhasana samannitey ||
Prafullakamalaruram dyattam bhabagehinim ||

Decked with various ornaments you are riding on a lion |
With four hands Oh Goddess with snake hanging on your neck as sacred thread \|
Blowing war cry with the conch held on left arm, she shows compassion and happiness ||
With her shield and arrows held on the right arms |
Like the newly rising sun, with young body of goddess.
The Goddess wears a red colored cloth like the rising sun
with good-looking young body ||
Worshipped by Narada and other sages |
She has three ripples above the navel mark (sign of beauty) like a lotus |
She is sitting on the throne of Ratna Dwip of The Great Island.
With compassion the goddess looks happy and
thus you meditate in your mind as the eternal house wife.

Special Reception
বিশেষার্ঘ
Bisheshargha



This special ritual, called Bisheyshargha (বিশেষার্ঘ), uses the water-conch (*jala sankha*, জলসশঙ্খ), to make the special offering or *argha* to the principle deity. The water-conch sits on a tripod on the left side of the priest. Wash it out and throw the water with the sound,

ফট্
Phat
Get out all evil spirits

that sanctifies the conch and its contents – sandalwood-dipped flower, rice and durba grass. It is symbolic of the greatest gift of God – the green leaves, the flowers and the food (rice).

ওঁ দুর্বাক্ষত সমাযুক্তং বিল্বপত্রং তথাপরম্ । শোভনং শংঙ্খপাত্রস্থং গৃহণার্ঘ্যং দেবি সারদে ।।
এষ অর্ঘ্যং নমো জগদ্ধাত্রৈ নমঃ ।।

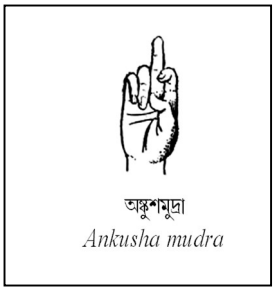
Om durbakshata samajuktam billapatram tathaparam |
Shobhanam shankhapatrastham grihanargam devisaradey ||
Esha argham namah Jagaddhatrai namah ||
Om (in the name of divinity)! I am hereby offering the perfect durba grass along with bail leaves (offered to Lord Shiva) decorated on the water-conch. Please accept this, Oh the queen of spring. Herewith I am offering the argha (rice) to your name, Oh revered Goddess Saraswati

Now touch the flower and durba and chant dedicated to the solar energy and the solar system:

এতে গন্ধ পুষ্পে ওঁ অং অর্কমণ্ডলায় দ্বাদশ কলাত্মনে নমঃ।
Etey gandhapushpey Om arkamandalaya dwadasha kalatmaney namah |
My reverence to the twelve fold solar system |

ওঁ মং বহ্নিমণ্ডলায় দশকলাত্মনে নমঃ।
Om Mam Banhimandalaya dashakalatmaney namah |
My reverence to the ten fold energy ring of the solar system

Continue your offering (for the moon):



ওঁ উং সোমমণ্ডলায় ষোড়শকলাত্মনে নমঃ।
Om Um Somamandalaya shorashakalatmaney namah ||
My reverence to the sixteen folds lunar system ||

Meditation (mental vision)

মানসোপচারে পূজা
Manaspuja

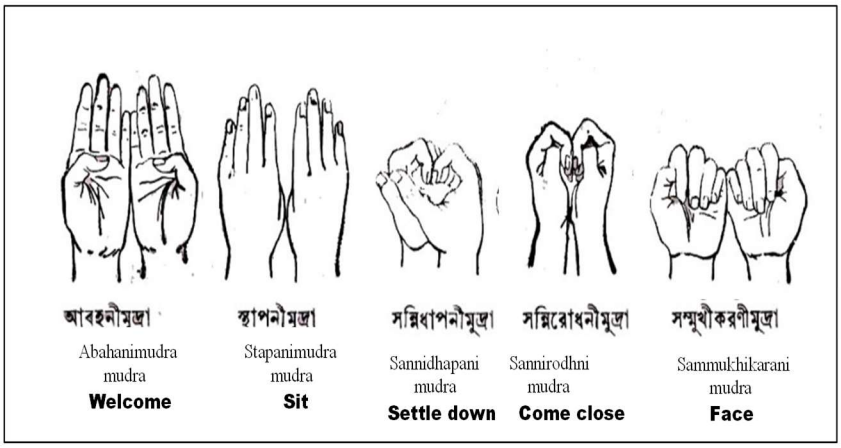
Mentallly imagine the goddess as described in the manas puja. The picture will help. The goddess is sitting on a lion who killed the demon with elephant . She has four arms holding conch (war call), chakra, bow and arrow. She is wearing cloth drenched in blood and her body is young and vibrant standing near a throne. She looks happy and surrounded by many sages,

Goal of Human Life

The ancient Hindus never neglected any aspect of human life. The four goals or endeavors of human life constitute the roadmap for a happy life on earth and beyond. These are Dhrama, Artha, Kama and Moksha.

Dharma is the first goal of life. Our moral duties, obligations and conduct, the do's and don'ts. This builds our character and helps us make the righteous decisions of life. **Artha**, is the second goal of life for the householder. Undoubtedly we need wealth and material prosperity to fulfill our aspirations and dreams. But to realize this goal one must have a righteous and moral basis. **Kama** (desire) is the fulfillment of biological, physical, and material desires. Artha and Kama are necessary for a householder in order to bring growth and satisfaction for his family and society. Yet he has to decide the limits on Artha and Kama in order to reach the ultimate goal of human life, which is Moksha or liberation. **Moksha** brings divine happiness. It is through this process of evolution that he takes refuge in God, free from earthly bondage, and is blessed with self-realization and God realization. It is such a blessed life when someone, before the final departure, looks back and says with a sigh of satisfaction, "I have done my best".

Show the five mudras, mentioned earlier (see figure), the call of the divine spirit. Finally show ankusha mudra to call the water from five holy rivers.



Welcome and worship of peethadevatas

পীঠ দেবতার আবাহন ও পুজা

Peetha devatar abahan o puja

Peetha puja (পীঠ, *peetha* means seat) refers to the offerings to those Gods that form our base of existence.

Show five welcome mudras addressing the holy pitcher: (show mudras as given in appendix)

ওঁ পীঠদেবতা ইহাগচ্ছত ইহাগচ্ছত, ইহাতিষ্ঠত ইহাতিষ্ঠত, ইহসন্নিধেহি।
ইহ সন্নিরুধ্বস্ব, ইহ সন্নিরুদ্ধ্যধ্বম্ অত্রাধিষ্টানং কুরুতঃ। মম পূজা গৃহ্নীত।।

Om Pithadevata ihagachhata ihagachhata, ehatishthata ehatishthata | Iha sannirudhwashwa, iha sannirudhwadhwam atradhishthanam kurutah | Mama puja grinhita ||

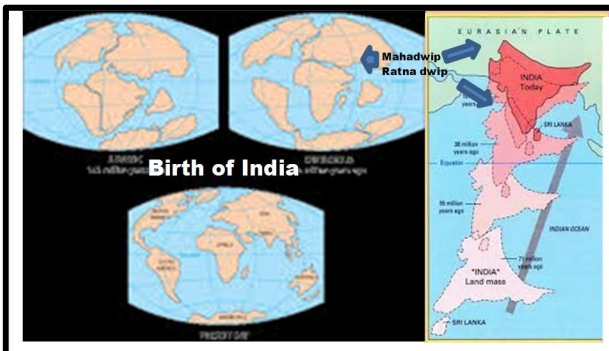
Oh pithadevata (Gods of the background) come and stay close to me and let your presence help me to perform the puja.

Offer bits of flowers or small quantities of water in the name of each God and Goddesses listed below.

(এতে গন্ধ পুষ্পে) ওঁ পীঠাসনায় নমঃ। (এতে গন্ধ পুষ্পে) ওঁ আধারশক্তয়ে নমঃ। ((এতে গন্ধ পুষ্পে) ওঁ প্রকৃত্যৈ নমঃ। (এতে গন্ধ পুষ্পে) ওঁ অনন্তায় নমঃ। (এতে গন্ধ পুষ্পে) ওঁ পৃথিব্যৈ নমঃ।
ওঁ ক্ষীরসমুদ্রায় নমঃ। ওঁ শ্বেতদ্বীপায় নমঃ। ওঁ মনিমন্ডপায় নমঃ। ওঁ কল্পবৃক্ষায় নমঃ। ওঁ মনিবেদিকায়ৈ নমঃ। ওঁ রত্নসিংহাসনায় নমঃ। ওঁ অগ্ন্যাদিকোণচতুষ্টয়ে নমঃ। (দক্ষিণে ও বামস্কন্দে) ওঁ ধর্মায় নমঃ, জ্ঞানায়, (উরুদ্বয়ে) বৈরাগ্যায়, ঐশ্বর্য্যায় নমঃ। (মুখে) অধর্ম্মায়, (বামপার্শ্বে) অজ্ঞানায়, (নাভিতে) অবৈরাগ্যায়, (দক্ষিনপার্শ্বে) অনৈশ্বর্য্যায়, (পুনরায় হৃদয়ে) অনন্তায়, পদ্মায় অং সূর্য্যমন্ডলায় দ্বাদশকলাত্মনে নমঃ, ঁআং প্রভায়ৈ নমঃ, ঈং মায়াঐ, উং জয়ায়ৈ, এং সূক্ষ্মায়ৈ, ঐং বিশুদ্ধায়ৈ, ওঁ নন্দিন্যৈ, সুপ্রভায়ৈ, অং বিমলায়ৈ, অঃ সর্ব্বসিদ্ধিপ্রদায়ৈ, -
ওঁ বজ্রনখদংষ্ট্রায় মহাসিংহায় হূং ফট্ নমঃ ।

***Etey gandha pushpey Om Peethasanaya namah | Om Adharashaktaye namah ***
Om Prakritai namah | Om Anantaya namah | Om Prithibai namah, |
Om Khirasamudraya namah | Om Swetadhipaya namah | Om Manimandapaya namah |
Om Kalpabrikshaya namah |
Om Manibedkawai namah | Om Ratnasinhasanaya namah|
Om Agnyadikonachatushthaye namah|
Om Dharmaya namah| Om Kamalasanaya namah ||

I am offering my reverence to the Gods in the background in order to receive their blessing : The base of our existence, the infinite, the nature, the cosmos, the earth, the ocean, the island from where we evolved, the crystal hall of the universe, the wishing tree (aspirations), the jeweled stage of our activities, the honored throne of precious stones, the directional gods, righteous thoughts, and the auspicious seat.



Wagner's Theory of Birth of India and Continental Drift. The mention of Ratnadwipey-Mahadwipey refers to the Concept, "Right from the beginning".

The pictures show India drifting off from Antarctica until it collides with the land mass of Asia. The arrows point to Ratna Dwip and Mahadwip.

Bibha Mukherjee

Welcome of Jagadhatri

আবাহন

Abahan

ওঁ দেবেশি ভক্তিসুলভে পরিবার সমন্নিতে ।
যাবত্ত্বাংপূজয়িষ্যামি তাবত্ত্ব সুস্থিরা ভব ।
ওঁ হ্রীং ভগবতি জগদ্ধাত্রী দেবি স্বকীয় গণসহিতে
ইহা গচ্ছ, ইহা গচ্ছ, (আবাহনী মুদ্রায়), ইহতিষ্ঠ ইহতিষ্ঠ (স্থাপনি মুদ্রায়),
ইহ সন্নিধেহি (সন্নিধাপনি মুদ্রায়); ইহ সন্নিহিতা ভব (সন্নিরোধনী মুদ্রায়),
অত্রাধিষ্টানং কুরু (সম্মুখীকরন মুদ্রায়), মম পূজাং গৃহাণ।
ওঁ স্থাং স্থীং স্থিরো ভব, যাবত পূজাং করোম্যহম্ ।

Om Deveshi bhakti sulabhey paribar samanwitey |
Jabtwam pujaishwami tabat susthira bhava ||
Om Hring bhagawati Jagadhatri devi, sakiya ganasahetey ||

Eha agachya, eha agachya *(abahani,* welcome*)* **|**
Eha tishtha, eha tistha *(sthapani,* sit*),*
Sanniheta bhaba *(sannidhapani,* settle down*)*
Atradhisthanam kuru *(sammukhikarana,* establishing*),*
Mama pujan grihana (*pray with folded hands*) **||**
Om stham sthim sthiro bhava jabat pujam karyomaham |
Oh the Goddess of the universe Saraswati, you are welcome you are welcome, sit here, settle down, come close, and get established and receive my worship. Stay settled here with me as long as I do the worship.

Then say with folded hands:

আগচ্ছ মদগৃহে দেবি অষ্টাভি শক্তিভিঃ সহঃ ।
পূজাং গৃহাণ বিধিবৎ সর্ব্ব কল্যাণ কারিনি ।।
Agchchha madgrihey Devi ashtabhi shaktibhi saha |
Pujam grihana vidhibat sarva kalyana karini ||
Come to my house with your companions and your eight divine powers. Receive my offerings in the rightful way and bless me, Oh our well-wishers.

Purifying five organs of goddess

দেবতাঙ্গে ষড়ঙ্গ বিন্যাস
Devatangey Sharanga binyas

Through these mantras five important parts of the body are purified before installing life in them. Hold the argha (flowers and durba sitting on the conch) and chant the following, imagining every part of the body is dedicated to the Goddess

এতে গন্ধপুষ্পে হ্রীং হৃদয়ায় নমঃ ।
এতে গন্ধপুষ্পে হ্রীং শিরসে স্বাহা ।
এতে গন্ধপুষ্পে হ্রীং শিখায়ৈ বষট্ ।
এতে গন্ধপুষ্পে হ্রীং কবচায় হুং ।
এতে গন্ধপুষ্পে হ্রীং নেত্রত্রয়ায় বৌষট্ ।
হ্রীং করতলপৃষ্ঠাভ্যাম অস্ত্রায় ফট্ ।।
Etey gandhapushpey Hring hridayaya namah |
Etey gandhapushpey Hring shirashey swaha |
Etey gandhapushpey Hring shikhawai bashat |
Etey gandhapushpey Hring kabachaya hung |
Etey gandhapushpey Hring netratraya boushat |
Hring karatala prishthabham astraya phat ||
I offter this flower my heart, head, the apex of my "shikha" (lock of hair on the crown of the head), my hands, my eyes and my palms engaged for the job I am about to begin.

Shikha also means “flame” as well as “hair tail” of a Brahmin. It is symbolic of knowledge and dedication.

Blocking ten directions

দশদিক বন্ধন
Dashadik bandhan

Here the priest is trying to cordon the area from all directions in order to focus on arousing life in the earthen image, the idol.
Make sound with two fingers – Thumb and Middle (turi) and circle over your head.

Activating the Eyes of the Idol

চক্ষুর্দান
Chakshurdan

Take a kush (dry grass) and put the oily lamp soot (*kajal*) on its tip. (The soot is made by holding the kajallata (container of the soot) smeared with little oil and held over the flame of an oil lamp).
Note: For Goddesses first activate the left eye and then the right eye. For Gods, first right eye and then the left eye. The Upper eye is done at the end.

As you brush over the left eye, chant:

ওঁ আপায়স্ব সমতুতে, বিশ্বতঃ সোম বৃষ্ণ্যম্। ভবা বাজস্য সঙ্গথে।।
Om apayaswa samatutey, biswatah soma brishyam | Bhava bajashya sangathey ||
Oh Lord Soma, let all energies merge in you.
With this energy you grow and give us food for sustenance.

For the right eye

ওঁ চিত্রং দেবানা মুদগাদনীকং চক্ষুর্মিত্রস্য বরুন অস্যাগ্নেঃ।
আপ্রা দ্যাবা পৃথিবী অন্তরিক্ষং সূর্য্য আত্মা জগত অস্তু স্তুয়শ্চ।।
Om chitram devana mudgadnikam chakshurmitrasya Varuna asyagneyh |
Apra dyava prithibi antariksham Surya atma jagata astu stushashcha ||
The magnificent rays of the setting sun joins Mitra, Varuna and Agni like the energized eyes
They penetrate deep into the three worlds – the heaven, earth and the innerworld;
He is the soul of all the living and the nonliving.

Upper eye (third eye)

ওঁ কয়া নশ্চিত্র আ ভূবদূতী সদা বৃধঃ সখা। কয়া শচিষ্ঠয়া বৃতা।
Om kaya nashchitra a bhubadutee sada bridhah sakha ||
Kaya shachishthaya brita ||
Ever expanding, with infinite variations, and friendly Indra
Come to us for our good deeds and devotional acts.

Infusion Of Life

প্রাণ প্রতিষ্ঠা
Pranpratishtha

Before initiating the ritual of *Pranpratishtha* count the *mulamantra* of Durga – "হ্রীং" – ten times.

Then take a flower in between your right ring finger and thumb. Then hold the flower at the position of the heart of the Devi and chant. Following the mantra, leave the flower at the feet of the deity.

ওঁ আং হ্রীং শ্রীশ্রীজগদ্ধাত্র্যা প্রাণাঃ ইহ প্রাণাঃ। ওঁ আং হ্রীং শ্রীশ্রীজগদ্ধাত্র্যা প্রাণাঃ ইহ প্রাণাঃ জীব ইহ স্থিতঃ।
ওঁ আং হ্রীং শ্রীশ্রীজগদ্ধাত্র্যা প্রাণাঃ ইহ প্রাণাঃ সর্বে ইন্দ্রিয়ানি। ওঁ আং হ্রীং শ্রীশ্রীজগদ্ধাত্র্যা প্রাণাঃ ইহ প্রাণাঃ বাঙ্মনশ্চক্ষুঃ ।
শ্রোত্র ঘ্রাণ প্রাণা ইহা গত্য সুখং চিরং তিষ্ঠন্তু স্বাহা ।।
Om am hrim Shri Shri Jagadhatrya prana iha pranah |
Om am hrim Shri Shri Jagadhatrya jeeba iha sthitah |
Om am hrim Shri Shri Jagadhatrya sarbey indriyani |
Om am hrim Shri Shri Jagadhatrya bangmanaschakshuh |
Shrotra ghrana prana iha gatya sukham chiram tisthantu swaha ||
In the name of Lord Almighty let life come into this and may her spirit stay with us
Let her senses be aroused with her divine words, vision, hearing and smelling
May it all come into life and shower happiness and blessing on us forever.

Now jap ten times with the *mulmantra* of Goddess Durga on her heart (same way as *Gayatri* is done) by the mantra "ঐং". Then do the *Gayatri* ten times.

Following Goddess Durga's *pranpratishtha*, move to each deity, including Mahishashur, Shiva and all the kids and pets. In each case hold the flower on to the heart and chant:

ওঁ আং হ্রীং ক্রাং অস্যৈ দেবত্ব সংখ্যায়ৈ স্বাহা ।।
Om am hrim kram asyai devatwa sankhawai swaha ||
In the name of the divinity, let life come in the associates of Goddess Durga.

The song of immortality
মহা মৃত্যুঞ্জয় মন্ত্র
Maha Mritunjaya Mantra

Fold your hands and pray to Shiva:

ওঁ ত্র্যম্বকম্ যজামহে সুগন্ধিং পুষ্টিবর্ধনম্ । উর্বারুকমিব বন্ধনাৎ মৃত্যার্মুক্ষীয় মামৃতাৎ ।।
Om Trayambakam jajamaha sugandhim pushtibardhanam
Urvaarukamiva Bandhanaath mrityur mukshiya maamritat
I am worshipping the three-eyed Lord Shiva (Tryambakam)
By whose grace I gained knowledge and my sustenance;
Relieve me from my mortal attachment
Like the cucumber that severe out from its live branch.

Offerings to Goddess Jagaddhatri

ষোড়ষোপচারে পূজা
Shorhashopacharey puja

Offer any sixteen things listed below:

1. Seat
আসন
Asana

Offer the silver seat made for this occasion or a metal silver coin. Offer the seat on the holy pitcher (**be sure to recover it aftr the puja**).

এতে গন্ধপুষ্পে ওঁ রজতাসনায় নমঃ, এতে গন্ধপুষ্পে এতদধিপতয়ে শ্রীবিবিষ্ণবে নমঃ,
এতে গন্ধপুষ্পে এৎ সম্প্রদানৈ শ্রীজগদ্ধাত্র্যৈ নমঃ, ইদং রজতাসনং জগদ্ধাত্রৈ দুর্গায়ৈ নমঃ ।
ওঁ আসনং গৃহ্ণ চার্বঙ্গি চণ্ডিকে পরমেশ্বরি। ভজস্ব জগতাং মাতঃ স্থানং মে দেহি চণ্ডিকে।
Etey gandha pushpey Om rajatsanaya namah,
Etey gandhapushpey atat sampradanai Shri Jagadhatrai namah |
Dum, edang rajatasanamJjagadhatrai namah |
Om asanam grihna charbangi Chandikey parameshwari |
Bhajaswa jagatam matah sthanam me dehi Chandikey ||
May I consecrate this seat (made of silver) in the name of Lord Vishnu.
May I offer flower and sandalwood, to purify the seat,
May I offer the seat for Goddess Durga in the form of Jagadhatri
Oh the beautiful Goddess Jagadhatri! Please take my offering of this asan (seat)
Oh Goddess of the Universe! Use it and allow me to sit near your feet

2. Welcome
আবাহন
Abahan

Show the welcome mudras to the Goddess and chant (referred before):

দুং জগদ্ধাত্রী দুর্গে দেবি স্বাগতম্ সুস্বাগতম্ ।
ওঁ কৃতার্থ অনুগৃহীস্মে সফলং জীবিতং মম । আগতাসি যতো জগদ্ধাত্রী দুর্গে মাহেশ্বরি মদাশ্রমম্ ।
***Om kritatha anugrihitosmi saphalam jeebitam mama ***
Agatasi jato Durgey Maheshwari madashramam ||
Oh Goddess Durgey! The killer of Mahishasur, I am so very grateful for your coming to my house. I am so very obliged and grateful. My life is blessed.

3. Water to wash feet
পাদ্য
Padya

Pour a little water from the kamandalu into the offering plate and chant:

ওঁ পাদ্যং গৃহ্ণ মহাদেবি সর্বদুঃখাপহারকম্।
ত্রায়স্ব বরদে দেবি নমস্তে শংকরপ্রিয়ে।
এতদ্ পাদ্যং নমো জগদ্ধাত্রৈ দূর্গায়ৈ নমঃ।।
Om padyam grihna mahadevi sarbadukhapharakam |

Trayaswa baradey devi namastey Shankarapriye ||
Etat padyam namo Durgawai namah ||
Oh great Goddes, wife of Mahadeva, the remover of all miseries
Welcome Oh my protector, Oh the favorite of Shankara (Shiva)
Allow me to wash Thy feet, Oh Durgey!

4. The special offer
বিশেষার্ঘ্য দান
Beshesharghya dan

ওঁ দুর্বাক্ষত সমাযুক্তং বিল্বপত্রং তথাপরম্। শোভনং শংঙ্খপাত্রস্থং গৃহর্ণাঘ্যং হরপ্রিয়ে।
এষ অর্ঘ্যং নমো জগদ্ধাত্রৈ দূর্গায়ৈ স্বাহা ।।
Om durbakshata samajuktam bilwapatram tathaparam |
Shobhanam shankhapatrastham grihanarghyam Harapriye |
Esha arghyam namoh Jagadhatrai Durgawai swaha ||
Oh the favorite of Shiva, I am offering the Durba grass along with the leaves of apple wood tree and the durba grass (symbolic of mother nature)
held in the water-conch as the special offering to Thy feet, Oh Goddess Durga.

5. Offering drinking water
আচমনীয়
Achmania

Offer the glass of water kept for drinking.

ওঁ মন্দাকিন্যাস্তু যদ্বারি সর্বপাপহরং শুভম্। গৃহান আচমনীয়ং ত্বং ময়া ভক্ত্যা নিবেদিতম্।
এতদ্ আচমনীয় জলং নমো জগদ্ধাত্রৈ দূর্গায়ৈ স্বধা ।।
Om mandakinyastu jadbari sarbapapaharam shubham |
Grihana achmaniyam twam maya bhaktya nibeditam |
Etad achmania jalam namo Durgawai namah ||
I am offering that water from Mandakini (Ganges of the heaven) that removes all the sins and brings eternal happiness Please accept from me, your devotee.
Here is the drinking water for you Oh Goddess Durga.

6. Honey
মধুপর্ক
Madhuparka

Take a little honey with a stick or plastic spoon and pour on the offering plate along with the following chant:

ওঁ মধুপর্কং মহাদেবি ব্রহ্মাদ্যৈঃ পরিকল্পিতম্। ময়া নিবেদিতং ভক্ত্যা গৃহাণ পরমেশ্বরি।
এতদ্ মধুপর্কং নমো জগদ্ধাত্রৈ দূর্গায়ৈ স্বধা ।।
Om madhuparkam Mahadevi Brahmadwai parikalpitam | Maya niveditam bhaktya grihana parameshwari | Etad madhuparkam namo Durgawai namah ||
This honey is a blessing from Brahma.
I am offering this blessed honey to you Oh the great Goddess,

Oblige me by accepting it. May I offer the honey to you Oh Durga.

Note: Madhuparka can be honey only or could be as *Panchamrita* (five sweet edibles). The *Panchamrita* contains honey, milk, yogurt, sugar and ghee. The following two mantras can then be included with the offering of the *panchamrita.*

7. Second glass of water to drink

পুনরাচমনীয়

Punarachmania

ওঁ জলঞ্চ শিতলং স্বচ্ছং সুগন্ধি সুমনোহরম্। ময়া নিবেদিতম্ ভক্ত্যা পানায় প্রতিগৃহ্যতাম্ ।
এতদ্ পুনরাচমনীয়ং নমো জগদ্ধাত্রৈ দূর্গায়ৈ নমঃ ।।

Om jalancha shitalam swachham sugandhi sumanoharam |
Maya niveditam bhakta panaya pratigrijhyatam |
Etad punarachmanya namo Durgawai namah ||

Here is the cold, clean, pure, great smelling water that I am offering to you, please accept it, May I humbly offer it to you as the second drink, Oh Goddess Durga.

8. Cold water for bath

স্নানীয়ং

Snaniyam

Pour a little water on the offering plate:

ওঁ জলঞ্চ শীতলং স্বচ্ছং নিত্যং শুদ্ধং মনোহরম্। স্নানার্থং তে ময়া ভক্ত্যা কল্পিতং দেবি গৃহ্যতাম্।।
এতদ্ স্নানীয়জলং নমো জগদ্ধাত্রৈ দূর্গায়ৈ নমঃ।

Ok jalancha sheetalam swachham nityam shuddham manoharam |
Snanartham tey maya bhakta kalpitam devi grihyatam ||
Etad snaniajalam nomo Jagadhatrai Durgai namah ||

I am offering this cold, clean, refreshing water for your daily bath.
Please accept this bathing water, Oh Durga.

9. Cloth

বস্ত্র

Bastra

Hold the new sari in your left hand and put a flower on top of it and chant the mantra. At the end, place the sari on the dias near the feet of the idol.

ওঁ বহুতন্তু সমাযুক্তং পট্ট সুত্রাদি নির্ম্মিতম্। বাসো দেবি সুশুক্লঞ্চ গৃহাণ পরমশ্বরি।
ওঁ বহুসন্তান সমৃদ্ধং রঞ্জিতং রাগবস্তুনা। জগদ্ধাত্রৈ দেবী দূর্গে ভন্জ প্রীতিংবাসন্তে নিবেদয়ামি ।
এতদ্ বস্ত্রং নমো জগদ্ধাত্রৈ দূর্গায়ৈ পরিধিয়তাম ।।

Om bahutantu samayuktam patta sutradi nirmitam | Baso devi sushuklancha grihana parameshwari | Om bahusantan samriddhyam ranjitam ragbastuna |
Devi Durgey bhanja preetimbasantey paridhiyatam | Etad bastram namo Durgai namah ||

Oh Great Goddess, this beautiful sari, made of many interwoven threads and other things for you to wear. It is long, rich, decorated with many colors, and may you be pleased in wearing it. I am offering this dress to you Oh Goddess Durga.

10. Ornaments

অলংকার **(আবরন)**

Alankar (abaran)

দিব্যরত্ন সমাযুক্তা বহ্নিভানু সমপ্রভাঃ । গাত্রাণি শোভয়িষ্যন্তি অলঙ্কারাঃ সুরেশ্বরি ।।
ময়া নিবদিতো ভক্ত্যা আবরনং প্রতিগৃহ্যতাম । এতদ্ আবরণং ওঁ শ্রীশ্রীজগদ্ধাত্রৈ দুর্গায়ৈ নমঃ ।।

Divyaratna samayukta bahnibhanu samaprabhah **|**
Gatrani shobhyishyanti alankaran sureshwari **||**
Maya nibedito bhaktya abaranam pratigrijatam **|**
Etad abaranm Om Shri Shri Jagadhatra Durgawai namah **||**

Oh the Goddess of divinity, these jewelry glowing as Agni and Sun, will beautify your body as you wear them. May I offer the abaran to thee Oh Goddess.

11. Scent

গন্ধ (চন্দন)

Gandha (sandalwood paste)

Offer sandalwood paste on the holy pitcher:

ওঁ শরীরং তে ন জানামি চেষ্টাং নৈব নৈব চ। ময়া নিবেদিতান্ গন্ধান্ প্রতিগৃহ্য বিলিপ্যতাম্।
এষ গন্ধং নমো শ্রীশ্রীজগদ্ধাত্রৈ দূর্গায়ৈ নমঃ।

Om shariram tey na janami chestam naiba naiba cha **|**
Maya nibeditan gandhan pratigrihya bilipyatam **|**
Esha gandham namo Durgawai namah **||**

Oh Goddess I do not know your body in any way I am offering this scented paste; put it on your body. Here I offer the scent to Goddess Durga.

12. Flower

পুষ্প

Pushpa

Put a flower on the holy pitcher or on the feet of Goddess Durga

ওঁ পুষ্পং মনোহরং দিব্যং সুগন্ধি দেবি নির্মিতম। হৃদ্যম্ অদ্ভুতম্ আঘ্রেয়ং দেবীং দত্তং প্রতিগৃহ্যতাম্।
এতদ্ পুষ্পং নমো শ্রীশ্রীজগদ্ধাত্রৈ দূর্গায়ৈ বৌষট্ ।।

Om pushpam manoharam divyam sugandhi devi nirmitam **|**
Hridam adbhutam aghreyam devim dattam pratigrihyatam **|**
Etat pushpam namo Durgawai namah **||**

These are beautiful flowers with great color and fragrance that touches the heart, I am offering these to you; please accept.
I offer these flowers, Oh Goddess Durga, with utmost reverence

13. Leaves of apple-wood tree

বিল্বপত্র

Bilwapatra

ওঁ অমৃতোদ্ভবং শ্রীযুক্তং মহাদেব প্রিয়ং সদা। পবিত্রং তে প্রযচ্ছামি শ্রীফলীয়ং সুরেশ্বরি।
এষ বিল্বপত্রং নমো শ্রীশ্রীজগদ্ধাত্রৈ দূর্গায়ৈ নমঃ।

Om amritodvabham Shrijuktam Mahadeva priyam sada | Pabitram tey prajachhami shriphaliam sureshwari | Esha bilwapatram namo Durgawai namah ||

Oh the Goddess of the Gods, coming out of immortality, these beautiful leaves, a favorite of Lord Shiva, Always pure and fruit bearing, I am offering the leaves of the apple-wood tree to you.

14. Flower offering

মূলমন্ত্রে পুষ্পাঞ্জলি (৫)

Mulmantrey pushpanjali

Offer fllower five time with the following mantra

ওঁ হ্রীং শ্রীংজগদ্ধাত্র্যৈ দূর্গায়ৈ নমঃ ।।

Om Hrin *Shring Jagadhatrai Durgayi namah.*

Oh goddess Durga, in the form of Jagadhatri, accept my offering.

15. Garland

পুষ্পমাল্য

Pushpamalya

ওঁ সুত্রেন গ্রথিতং মাল্যং নানা পুষ্প সমন্বিতম্। শ্রীযুক্তং লম্বমানঞ্চ গৃহান পরমেশ্বরি।
এষ পুষ্পমাল্যং নমো শ্রীংজগদ্ধাত্র্যৈ দূর্গায়ৈ নমঃ।

Om sutrena grathitam malyam nana pushpa samanwitam |
Shrijuktam lambamanacha grihana parameshwari |
Esha pushpamalyam namo Durgawai namah ||

This garland, made with many flowers stuck in thread, Long and beautiful, I am offering to you Oh Goddess Durga with great reverence.

16. Vermilion

সিন্দুর

Sindur

Take a new package of vermilion (*sindur*) and offer the powder to the Gopddess by putting on the holy pitcher. Chant the following while applying the powder on the Holy pitcher:

ওঁ চন্দনেন সমাযুক্তং সিন্দুরং ভালভূষণম্ । রূপজ্যোতিষ্করং শ্রীজগদ্ধাত্রী দেবি গৃহ্ন মস্তকে ।
ওঁ শ্রীজগদ্ধাত্রৈ বিদ্মহে ভগবতৈ ধীমহি তন্নো গৌরী প্রচোদয়াৎ ।।

Om chandanena samayuktam sinduram bhalabhusitam |
Rupajyotiskaram ShriJagadhatri devi chandikey grihna mastakey |
Om Jagadhatri bidmahey bhagabatai dhimahi tanno Gouri prachodayat ||

Along with the sandalwood paste the vermilion decorates your forehead Oh Goddess Chandi,

Your forehead illuminates with beautiful rays of light.
Allow me to meditate on you the Goddess of wisdom as you illuminate my intellect.

17. Incense

ধূপ
Dhoop

ওঁ বনস্পতি রসো দিব্যো গন্ধাঢ্যঃ সুমনোহরঃ । আঘ্রেয়ঃ সর্ব্বদেবানাং ধূপোহয়ং প্রতিগৃহ্যতাম্ ।।
এষ ধূপ নমো শ্রীংজগদ্ধাত্র্যৈ দুর্গায়ৈ নমঃ।

Om banaspati rasho divyo gandhadyam sumanoharah | Aghreyah sarbadevanam dhupohayam pratigrijhatam || Esha dhupa namo Durgawai namah |

This incense was made with the extract from natural vegetation. It has a heavenly smell and it is beautiful. Its smell is liked by all gods. Please accept this incense.
I am offering this incense to you with humility, Oh Goddess Durga.

Perform a little arati with the incence and ring the bell with the following chant:

ওঁ জয়ধ্বনি মন্ত্র মাতঃ স্বাহা।।
Om jayadhwani mantra matah swaha ||
Let the sound of victory be dedicated to the divine spirit.

18. Lamp

দীপ
Deep

ওঁ অগ্নিজ্যোতিঃ রবিজ্যোতিঃ চন্দ্রজ্যোতি তথৈব চ। জোতিষামুত্তমো দুর্গে দীপোহম্ প্রতিগৃহ্যতাম।
এষ দীপ নমো শ্রীংজগদ্ধাত্র্যৈ দুর্গায়ৈ নমঃ।

Om agnijyotih rabijyotih chandrajyoti tathaiba cha | Jyotishamuttamo Durgey deepoham pratigrhiyatam | Esha deepa namo Shri Jagadhatrai Durgawai namah ||

Oh Goddess Durga, like the illumination of sun and the moon,
The flame of this lamp carries the best of the rays, take it as my offering to you.

Perform a little *arati* by ringing the bell as you did with the incense.

19. Food platter

নৈবেদ্য
Naivedya

Sprinkle a little water on the food platter as symbolic of offering:

ওঁ আমান্নং ঘৃত সংযুক্তং নানাদ্রব্য সমন্বিতম্ । ময়া নিবদিতং ভক্ত্যা গৃহাণ পরমেশ্বরি ।
ওঁ হ্রীং শ্রীংজগদ্ধাত্র্যৈ দুর্গায়ৈ নমঃ ।।

Om amannam ghrita samjuktam nanadrabya samanwitam |
Maya niveditam bhaktya grihana parameshwari ||

This food platter with rice, ghee and other things combined,
I, your devotee, is offering to you, Oh the Super Goddess, please accept.

Note: Cooked rice is kept on the left and uncooked rice on the right.

20. Fruits

ফলমুল

Phalamul

Sprinkle some water on the fruit platter:

ওঁ ফলমুলাণি সর্বাণি গ্রাম্যারণ্যানি যানি চ। নানাবিধ সুগন্ধীনি গৃহ্ন দেবি মমাচিরম্।
এতানি ফলমুলানি নমো ওঁ শ্রীংজগদ্ধাত্র্যৈ দুর্গায়ৈ নমঃ ।।

Om falamulani sarbani gramyaranyani jani cha |
Nanabidha sugandhini grihna devi mamachiram |
Etani falamulani namo Durgawai namah ||

Oh Goddess Durga these fruits are from various villages and forests,
They are aromatic and tasteful. Please accept them as my offering.
Herewith I am offering the fruits at Thy feet.

21. Cooked rice

অন্ন

Anna

Note: Keep the cooked rice on the right of the Goddess (priest's left side) and uncooked rice on the left of the deity (priest's right side).

Sprinkle a little water on the plate of cooked rice:

ওঁ অন্নং চতুর্বিধং দেবি রসৈঃ ষড়ভিঃ সমন্বিতম্। উত্তমং প্রাণদং চৈব গৃহাণ মম ভাবতঃ।
ইদম্ অন্নং নমো ওঁ হ্রীং শ্রীংজগদ্ধাত্র্যৈ দুর্গায়ৈ নমঃ ।।

Om annam chaturbidham devi rasai sharabhih samanwitam |
Uttamam prandam chaiba grihana mama bhavatah |
Idam annam namo Durgawai namah ||

Oh Goddess this tasteful rice cooked with various ingredients of high quality and life giving,
I am offering it to you with great devotion, please accept it.

22. Sweet dessert

পায়েস

Payas

ওঁ গব্যসর্পিঃ পয়োযুক্তং নানা মধুরস সংযুক্তম্। ময়ানিবেদিতম্ ভক্ত্যা পায়সং প্রতিগৃহ্যতাম্।
ইদম্ পরমান্নং নমো ওঁ শ্রীংজগদ্ধাত্র্যৈ দুর্গায়ৈ নমঃ ।।

Om gabyasarpih payojuktam nana madhurasa samjuktam | Maya niveditam bhaktya payasam pratigrihjatam | Idam paramannam namo Durgawai namah ||

Made out of cow's milk, added with many sweet things, I am offering this payas (sweet dessert) to you with great devotion Accept this special rice preparation (paramanna) Oh Goddess Durga

ওঁ প্রাণায় স্বাহা, অপানায় স্বাহা, সমানায় স্বাহা, উদানায় স্বাহা, ব্যানায় স্বাহা।

ওঁ অমৃতো পস্তরণমসি স্বাহা ।।
ওঁ নিবেদয়ামি ভগবতি জুষাণেদ্যং হবি্ শিবে ।।
Om pranaya swaha, apanaya swaha, samanaya swaha, udanaya swaha, byanaya swaha
Om amrito pastaranamasi swaha ||
Om nivedayami Bhagabati jushanedyan havi shibey ||
I offer the dessert to the five vital breaths of the body,
Prana, apana, samana, udana and byana
May this food bring immortality as I consume it.
May I offer this to the achmanyapanarthaGoddess, Shiva's wife, to receive her blessing.

Make the offering to the five vital breaths of the body by touching the thumb to the five fingers (beginning from the little one and ending with the thumb touched by the pointing finger). The mantra and its application has been sed earlier (vital breath). See more explanation in Appendix.

Then offer some water (after sweet):

ইদং পানার্থ গঙ্গোদকম্ ওঁ শ্রীংজগদ্ধাত্র্যৈ দুর্গায়ৈ নমঃ ।।
Idam panartha Gangodakam Om Shri Jagadhatrai Durgawai namah ||
I respectfully offer you this Ganges water to drink Oh Goddess Durga in the form of Jagadhatri.

23. Betel leaf
তাম্বুল
Tambula

ওঁ ফলপত্রসমাযুক্তং কর্পূরেন সুবাসিতম্। ময়া নিবেদিতং ভক্ত্যা তাম্বুলং প্রতিগৃহ্যতাম্।
এতদ্ তাম্বুলং নমো শ্রীংজগদ্ধাত্র্যৈ দুর্গায়ৈ নমঃ।
Om phalapatra samajuktam karpurena subasitam | Maya niveditam bhaktya tambulam pratigrihyatam | Etad tambulam namo Jagadhatrai Durgawai namah ||
I am offering with devotion the beetlenutt (supari), pan leaf with the aromatic camphor,
Please accept it Oh Goddess Durga

Special offering of flower to Jagaddhatri

পুষ্পাঞ্জলি
Pushpanjali
Make flower offering 3 times.

স্থাপতাসি মাহাদেবি মৃন্ময় শ্রীফলোপি চ । আয়ু আরোগ্য বিজয়ং দেহি দেবি নমোহস্তুতে ।।
ওঁ দুর্গে দুর্গে স্বরূপাসি সূরতেজোমহাবলে । সদানন্দকরে দেবি প্রসীদ হরবল্লভে ।।
Sthapatashi Mahadevi mrinmaya shriphalopicha |
Aur arogya bijayam dehi devi namohstutey ||
Om Durgey Durgeswarupasi surtejomahabaley |
Sadanandakarey devi praseeda haraballabhey ||
Oh great Goddess in clay and in the form of apple wood tree grant me long and healthy life, and bring me success, as I offer my reverence to Thee.
Oh Durga in your own image you are strong with the divine power bestowed on you.
Bring happiness to all, Oh the beloved of Shiva.

Offering of bhojya

ভোজ্য দান

Bhojya dan

Offer hojya (raw cooking material, see appendix) to the Brahmin (priest)

এতে গন্ধ পুষ্পে এতস্মৈ্য অনুকল্প ভোজ্যায় নমঃ। এতে গন্ধ পুষ্পেএতদধিপতয়ে শ্রীবিষ্ণবে নমঃ।
এতদ সম্প্রদানায় ওঁ ব্রহ্মণে নমঃ।।

Etey gandhapushpey etashmai purnapatra anukalpa bhojyaya namah | Etey gandhapushpey etatadhipataye Shri Vishnabey namah ||
Etey gandha pushpey atad sampradanaya Brahmaney namah||
With the scented flower (dipped in sandalwood) I sanctify this raw food for the dinner.
I am offering this, with the scented flower, to Lord Shri Vishnu with humility,
I am offering this, with this scented flower, to the Brahmin with humility.

বিষ্ণুরোম্ তৎসদদ্য অমুকেমাসি অমুকেপক্ষে অমুকাংতিথৌ অমুকগোত্রঃ অমুকদেবশর্মা
(name and identification of host)
অমুকগোত্রঃ অমুকদেবশর্মা
(name and identification of the priest/Brahmin)
এতদ্ সম্প্রদানায় ব্রহ্মণে নমঃ।

Etat sampradanaya Om Brahmaney namah ||
Vishnurom tatsat adya ___ *(identification of day)* ___ *(identification of the person offering) to* ____ *(identification of the Brahmin)*
Offering this bhojya (raw food for dinner) in the name of Lord Almighty.

The Brahmin, together with the devotee, will empty the *purnapatra* on the fire (that also helps in its extinguishing), along with the coin, banana and *supari*.

Worship of encircled divine entities

আবরণ দেবতার পূজা

Abaran devatar puja

The divine entities that encircle the Goddess or the deity are called Abaran (আবরণ)

ওঁ আবরণ দেবতা গণেভ্যা নমঃ । ওঁ আবরণ দেবতে ।
ইহা গচ্ছ ইহা গচ্ছ ইহ তিষ্ঠ ইহ তিষ্ঠ অত্রাতিষ্ঠাম্ মম পুজাম্ গৃহাণ ।।

Om Abaran devata ganevyo namah | Om Abarana devatey
Iha gachha, iha gachha, iha tishtha iha tishtha, atradhishtham
Mama pujam grihana ||
Oh the encircled Divinity you are welcome and accept my offerings

এতে গন্ধ পুষ্পে হ্রীং মায়ায়ৈ, হ্রীং জয়ায়ৈ নমঃ,
হ্রীং সূক্ষ্মায়ৈ, হ্রীং বিশুদ্ধায়ৈ, হ্রীং নন্দিন্যৈ, হ্রীং সুপ্রভায়ৈ,
হ্রীং বিজয়ায়ৈ, হ্রীং কীর্ত্যৈ, হ্রীং প্রীত্যৈ, হ্রীং শুভায়ৈ,
হ্রীং শ্রুত্যৈ, হ্রীং মেধায়ৈ,, হ্রীং শঙ্খায়, হ্রীং চক্রায়, হ্রীং গদায়ৈ,
খড়গায়, অঙ্কুশায়, চাপায়, শরায় নমঃ ।

দাং হৃদয়ায়, নমঃ দীং শিরসে স্বাহা, দূং শিখায়ৈ বষট্, দৈং কবচায় হুং,
দৌই নেত্রত্রায় বৌষট্, দঃ করতলপৃষ্ঠাভ্যা অস্ত্রায় ফট্ ।।

Eteh gandha pushpeoey
Hring mayayei namah. Hring Jayayai namah,
Hrim Sukshmatawi namah, Hring bisudhawai namah,
Hring Nandinai namah, Hring suprabhai namah,
Hring bijayawai namah, Hring kirtwai namah,
Hring protai namah, Hring subhwai namah,
Hring Shrutwai, Hring medhawai, hring shankhaya, Hring Gangawai,
Khargaya, Ankushaya, Chapaya, Saraya Namah |
Dang hridaya namah. Ding Shirasheswaha, dung shikhawai boushat,
Daing kabachaays hung, dau netrataya bashat,
Dah karatalprishtabhyam ashtray phat ||

I offer my reverence to the encircled Divinity, of Illusion. Victorious, minuteness, Fame, Virtupud, purity, ever producing, illuinating, success, bringing good name, pleasant, bringing good name, bring glory, good to remember, I bow to Kharga, Chakra, Ankushaya (bow), shield and arrows. Your heart, head, shikha (crest of knowldge), arms, and eyes Form a part of your weaponary.

ওঁ দিব্যাম্বর পরিধানাং নানারত্ন বিভূষিতাম। ধ্যায়েত্ত্বাং বিজয়াং নিত্যং সর্বসিদ্ধি প্রদায়িনী।

Om dibyambara paridhanam nanaratna bibhushitam |
Dhyetwam vijayam nityam sarbasiddhi pradayini ||

I am meditating on the victorious Goddess Wearing divine dress, decked with different jewelries And always brings success to all my endeavors.

Worship of various forms of Durga

দূর্গার বিভিন্ন রূপ
Durgar bibhinn roop

নারায়ণৈ, মাহেশ্বর্য্যৈ, কৌমার্য্যৈ, বৈষ্ণব্যৈ, বারাহ্যৈ, অপরিজিতায়ৈ,
ইন্দ্রাণৈ, চামুন্ডায়ৈ, মহালক্ষ্মৈ, নারসিংহ্যৈ ।
অসিতাঙ্গায় ভৈরবায়, রুরবে ভৈরবায়, ভীষণায় ভৈরবায়, ক্রোধায় ভৈরবায়,
কপালিনে ভৈরবায়, সংহারায় ভৈরবায়, বটুকাদিভ্যঃ, ক্ষেত্রপালেভ্যঃ ।

Narayanai, Maheswarjai, Kaumarjai, Vaishnabai, Barajhai, Aparijitawai,
Indranai, Chamundai, Mahalakshmai, Narasinhai |
Asitangaya Bhairabaya, Rurubeybhairabaya, Bhishanaya bhairabaya, Krodhaya bhairabaya,
Kapaliney bhairabaya, Bhishanaya bhairabaya; Sanharaya bhairabaya, Batukadibyah,
Kshetrapalebhyah |

Wife of Narayana, Wife of Mahesha (Shiva), chaste (pure), favorite of Vishnu, Bearing Varaha incarnation, neverdefeated, consort of Indra, killer of demons Chanda and Munda, great goddess of wealth, bearing the reflection of Narsinha avatar,
I offer my oblations to various scary forms of Durga – Asitanga (spirit), Rurubey (savage), Bhisana (scary), krodhaya (angry), kapaliney (adorned with skull), sanhara (descructive), batukadivya (a stupid creature), kshetrapal (deity with tutelary or protective duty).

Worship of Indra and other directional Gods

ইন্দ্র এবং দিক পূজা
Indra and Dik puja

লাং ইন্দ্রায় দেবতাধিপতয়ে সায়ুধবাহন সপরিবারায়, রাং অগ্নয়ে তেজোধিপতয়ে,
যাং যমায় প্রেতাধিপতয়ে, ক্ষাং নির্ঋরতয়ে রক্ষোহধিপতয়ে, বাং বরুণায় জলাধিপতয়ে,
বাং বয়বে প্রাণাদিপতয়ে, সাং কুবেরায় ক্ষেত্রাধি-পতয়ে, হাং ঈশানায় ভূতাদিপতয়ে,
আং ব্রহ্মণে প্রজাধিপতয়ে, হ্রীং অনন্তায় নাগাধিপতয়ে । বজ্রাদ্য অস্ত্রেভ্যঃ ।
গুরুপংক্তিভ্যঃ নমঃ ।।

Lang Indraya devatadipataye siyudhbahanaparivaraya, rang Agnayetejodhipataye,
jang jamaya pretadhipataye, kshang niranrtaye rakshodhipataye,
bang bayabey pratadhipataye, sang Kuberaya kshetadhipataye, hang Ishanaya bhutadhipataye.
Am Brhmane prajadhipataye, hring Anantaya nagadhipataye, Bajradya stevya |
Gurupanktibhyah namah ||

Reverence to Indra the king of the devas, along with his arms, pets and family,
Reverence to Agni, the master of energy,
Reverence to Yama, the king of the dead.
Reverence to keeper of south-west direction,
Reverence to the Lord of the Living,
Reverence to Brahma, the Lord of all,
Reverence Lord Vishnu lying on the king of serpents - Ananta
With thunder-like arms and more, and
Revernce to my row of Gurus ||

Worship of Lion (ride)

দেবী বাহন পূজা
Devi bahana puja

Pay reverence to the lion on whom Durga rides at the time of war with her enemies.

এতে গন্ধ পুষ্পে নমঃ ওঁ বজদ্রংষ্টায় আয়ুধায় মহাসিংহায় নমঃ।
এতদ্ পাদ্যং, অর্ঘ্যং, ধূপং, দীপং, নৈবেদ্যং, পানীয়জলং, নমঃ মহাসিংহায় নমঃ।
Etey gandha pushpey namah Om Bajradamshtraya audhaya Mahasinghaya namah |
Etat padyam, arghyam, dhupam, deepam, naivedyam, paniajalam,
Namah Mahasinghaya namah |

Oh the Great Unbeatable Lion with strong teeth and paws,
You share your image with Goddess Durga
Please accept my puja offerings and oblige me.

Obeisance
প্রণাম
Pranam

ওঁ সিংহ ত্বং সর্ব্বজন্তুনাম, অধিপোসি মহাবাল । পার্ব্বতী বাহন শ্রীমন্, বরং দেহি নমোহস্তু তে ।।
Om singha twam sarbajantunam, adhiposhi mahabala |

Parbati bahana Shriman, baram dehi namastutey ||
Oh the lion, you are strong and king of all the anmials
You are the carrier of the Goddess Parvati, I bow to you with reverence.

Celebration of victory

জয়া বিজয়া পূজা
Jaya-Bijaya Puja

এতে গন্ধে পুষ্পে ওঁ জয়ায়ৈ নমঃ, এতে গন্ধে পুষ্পে ওঁ কীর্ত্যৈ নমঃ
এতে গন্ধে পুষ্পে ওঁ প্রভায়ৈ নমঃ, এতে গন্ধে পুষ্পে ওঁ শ্রুত্যৈ নমঃ
Etey gandha pushpey Om Jayayi, Kirtai, Prabhai, Shrutai Namah
I offer my reverence to the encircled Divinity, Victory, Fame, Virtues and Progress

ওঁ দিব্যাম্বর পরিধানাং নানারত্ন বিভূষিতাম। ধ্যায়েত্ত্বাং বিজয়াং নিত্যং সর্বসিদ্ধি প্রদায়িনী।
Om dibyambara paridhanam nanaratna bibhushitam |
Dhyetwam vijayam nityam sarbasiddhi pradayini ||
I am meditating on the victorious Goddess Wearing divine dress, decked with different jewelries
And always brings success to all my endeavors.

Mass offering of flower

পুষ্পাঞ্জলি
Pushpanjali

All devotees offer flower

স্থাপতাসি মাহাদেবি মৃন্ময় শ্রীফলোপি চ । আয়ু আরোগ্য বিজয়ং দেহি দেবি নমোহস্তুতে ।।
ওঁ দুর্গে দুর্গে স্বরূপাসি সূরতেজোমহাবলে । সদানন্দকরে দেবি প্রসীদ হরবল্লভে ।।
Sthapatashi Mahadevi mrinmaya shriphalopicha |
Aur arogya bijayam dehi devi namohstutey ||
Om Durgey Durgeswarupasi surtejomahabaley |
Sadanandakarey devi praseeda haraballabhey ||
Oh great Goddess in clay and in the form of apple wood tree grant me long and healthy life, and bring me success, as I offer my reverence to Thee.
Oh Durga in your own image you are strong with the divine power bestowed on you.
Bring happiness to all, Oh the beloved of Shiva.

Prostration

প্রণাম
Pronam

Pray with your folded hands:

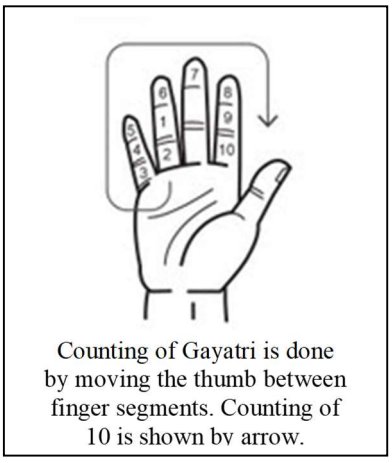
সর্বমঙ্গল মাঙ্গল্যে শিবে সর্বার্থ সাধিকে। শরণ্যে ত্র্যম্বকে গৌরি নাারায়ণি নমোহস্তু তে।।
সৃষ্টিস্থিতি বিনাশানাং শক্তিভুতে সনাতনি। গুণাশ্রয়ে গুণময়ে নারায়ণি নমোহস্তু তে।।

শরণাগত দীনার্ত পরিত্রাণ পরায়ণে। সর্বস্যার্তিহরে দেবি নারায়ণি নমোহস্তু তে।
Om sarbamongal mongolaye Shivvey saarbartha sadhikaye |
Smaranye traimbhakey Gouri Narayani namastutey ||
Shrististhiti binashanam shaktibhutey sanatani |
Gunashraye gunamaye Narayani namastutey ||
Sharanagata deenarta paritran parayaney |
Sarbasyartiharey Devi Narayani namastutey ||
Oh the wife of Shiva, (Oh the Goddess!) you are our well wisher.
Oh Gouri, the wife of the three-eyed Shiva, in disress we take your shelter,
Oh the beloved of Vishnu, I bow to thee with reverence.
You are the creator and the destroyer of the Universe.
You are the center of all powers, Oh the immortal!
You harbor all qualties as you are endowed with all of them.
You rescue the poor who takes shelter under you.
You take away all miseries Oh Goddess, Oh the betower.
I repeatedly bow to you with reverence.

Repeated uttrence of the code

মূলমন্ত্র জপ
Mulmantra jap

Meditate on the goddess while repeating the mulmantra "Hring" (হ্রীং). Do like Gayatri, minimum 10 times.



Counting of Gayatri is done by moving the thumb between finger segments. Counting of 10 is shown by arrow.

Following japa pay obeisence to the Goddess by taking a small amount of water in the right palm and drop it off on the offering plate after chanting the mantra:

গুহ্যাতি গুহ্যগোপ্তা ত্বং গৃহাণা স্মৎ কৃতং জপং।
সিদ্ধির্ভবতু তৎসর্ব্বং তৎ প্রসাদাৎ সুরেশ্বরী ।।
Gujyatigujyagopta twam grihana kritam japam.
Sidhir bhavatu tat sarbam tatprasadat Sureswara.
Take away my ignorance with the repeated completion of your name and
I may succeed in my endeavor by your grace, Oh the learned.

Praise of Jagaddhatri

জগদ্ধাত্রি স্তব
Jagadhatri stob

শ্রীশিব উবাচ ।। আধারভূতে চাধেয়ে ধৃতিরূপে ধুরন্ধরে ।
ধ্রুবে ধ্রুবপদে ধীরে জগদ্ধাত্রি নমোস্তুতে ।।১।।
শবাকারে শক্তিরূপে শক্তিস্থে শক্তিবিগ্রহে ।
শক্তাচারপ্রিয়ে দেবি জগদ্ধাত্রি নমোস্তুতে ।।২।।
জয়দে জগদান্দে জগদেকপ্রপূজিতে ।

জয় সর্ব্বগতে দুর্গে জগদ্ধাত্রি নমোস্তুতে ।।৩।।
পরমাণুস্বরূপে চ দ্ব্যণুকাদি-স্বরূপিণি ।
স্থূলাতিসূক্ষ্মরূপে চ জগদ্ধাত্রি নমোস্তুতে ।।৪।।
সুক্ষ্মাতিসূক্ষ্মরূপে চ প্রাণাপানাদিরূপিণি ।
ভাবাভাবস্বরূপে চ জগদ্ধাত্রি নমোস্তুতে ।।৫।।
কালাদিরূপে কালেশে কালাকাল বিভেদিনি ।
সর্ব্বরূপে সর্ব্বজ্ঞে জগদ্ধাত্রি নমোস্তুতে ।।৬।।
মহাবিদ্যে মহোৎসাহে মহামায়ে বরপ্রদে ।
প্রপঞ্চসারে সাধ্বীশে জগদ্ধাত্রি নমোস্তুতে ।।৭।।
অগম্যে জগতামাদ্যে মাহেশ্বরি বরাসনে ।
অশেষরূপরূপস্থে জগদ্ধাত্রি নমোস্তুতে ।।৮।।
দ্বিসপ্তকোটিমন্ত্রাণাং শক্তিরূপে সনাতনি ।।
সর্ব্বশক্তিস্বরূপে চ জগদ্ধাত্রি নমোস্তুতে ।।৯।।
তীর্থযজ্ঞতপোদান-যোগসারে জগন্ময়ে ।
ত্বমেব সর্ব্বসত্বস্থে জগদ্ধাত্রি নমোস্তুতে ।।১০।।
দয়ারূপে দয়াদৃষ্টে দয়ার্দ্রে দুঃখমোচনি ।
সর্ব্বাপত্তারিকে দুর্গে জগদ্ধাত্রি নমোস্তুতে ।।১১।।
অগম্যধামধামস্থে মহাযোগীশহৃৎপুরে ।
অমেয়ভাবকূটস্থে জগদ্ধাত্রি নমোস্তুতে ।।১২।।
যঃ পঠেৎ স্তোত্রমেতত্তু পূজান্তে সাধকোত্তমঃ ।
সর্ব্বপাপাদ্বিনির্ম্মুক্তঃ পূজাফলমবাপ্নুয়াৎ ।
ইতি জগদ্ধাত্রীকল্পে জগদ্ধাত্রীস্তবঃ সমাপ্তঃ ।।

Ōm̐ ādhārabhūtē cādhēẏē dhr̥tirūpē dhurandharē|
Dhrūwē dhrūwapadē dhīrē jagad'dhātri namōstu tē||
Śawākārē śaktirūpē śaktisthē śaktiwigrahē|
Śāktācāra priẏē dēwi jagad'dhātri namōstu tē||
Jaẏadē jagadānandē jagadēka prapūjitē|
Jaẏa sarwagatē durgē jagad'dhātri namōstu tē||
Paramāṇu swarūpē ca dwyaṇukādi swarūpiṇi|
Sthūlāti sūkṣma rūpēṇa jagad'dhātri namōstu tē||
Sūkṣmāti sūkṣma rūpē ca prāṇāpānādirūpiṇi|
Bhāwābhāwa swarūpē ca jagad'dhātri namōstu tē||
Kālādi rūpē kālēśē kālākāla wibhēdini|
Sarwa swarūpē sarwajñē jagad'dhātri namōstu tē||
Mahāwighnē mahōt̲sāhē mahāmāẏē balapradē|
Prapañcāsārē sādhwīśē jagad'dhātri namōstu tē||
Agamyē jagatāmādyē māhēśwari warāṅganē|
Aśēṣa rūpē rūpasthē jagad'dhātri namōstu tē||
Dwisaptakōṭi mantrāṇāṁ śaktirūpē sanātani|
Sarwa śakti swarūpē ca jagad'dhātri namōstu tē||
Tīrthayajña tapōdāna yōgasārē jaganmaẏi|
Twamēwa sarwaṁ sarwasthē jagad'dhātri namōstu tē||
Daẏārūpē daẏādr̥ṣṭē daẏādrē duḥkhamōcani|
Sarwāpattārikē durgē jagad'dhātri namōstu tē||
Agamya dhāmādhāmasthē mahāyōgīśa hr̥t̲purē|
Amēẏa bhāwa kūṭasthē jagad'dhātri namōstu tē||
Yaḥ paṭhēt̲ stōtramētattu pūjāntē sādhaka uttamaḥ|

Sarwa pāpaṯ winirmuktaḥ pūjā phalaṁ awāmuẏāṯ||
||Iti śrījagad'dhātrīkalpē jagad'dhātrī stōtraṁ samāptah||

Thus comes the praise of Shiva's counterpart:

O Jagaddhatri, you are holding the Universe,
this whole world is embedded within you. You energize the Universe.
You are the performer of all actions. You are constant.
You are the abode of eternity.
You are of fixed mind. I bow to You ||1||
You are Shiva (in the form of Shaba), you are Shakti.
You are the fundamental energy within all.
You are the embodiment of all energy.
You prefer the method of worshipping by the Shaktas.
I offer my oblations to you Oh the keeper of the Universe ||2||
O Durga, you give victory to us.
You are the embodiment of joy in the whole world.
You are the only one who is worshipped in a magnificent way.
You are pervading everywhere.
You be victorious. I offer my oblations to you Oh the keeper of the Universe ||3||
You are present in the finest atom of the things, from coarse to finest you are there
Oh the holder of the Universe,
even in the minute insignificant you are present in the most minute form,
I offer my oblations to you Oh keeper of the Universe ||4||
You are the smallest form even in the insignificant,
you are the different stages of breathing that we intake,
you are in the existent and also in the non-existent.
O Jagddhatri, I bow to you ||5||
You are the Time; You are also the controller of the Time.
You cause the difference between the Time-bound (temporary)
and the everlasting (Permanent) things.
You are all-knowing and all-in-all.
I offer my oblations to you Oh the keeper of the Universe ||6||
You can cause great obstacles (to some) yet
You are the source of great encouragement,
O Divine power of illusion (Mahamaya), Giver of boons,
the Essence of all visible world,
Guiding force of the Saints.
I offer my oblations to you Oh the keeper of the Universe ||7||
You are difficult to reach, you are the origin of the Universe, wife of Lord Shiva,
the best among the women, you are of infinite forms, you dwell within all.
O Jagddhatri, I bow to you ||8||
You are the Energetic power behind crores of Mantras, you are Eternal,
and concentrated power behind all.
I offer my oblations to you Oh keeper of the Universe ||9||
You are present in all thoughts,

Bow to thee, Oh the keeper of the Universe ||10||
Your compassionate form with kindness in your look
Your kindness to the poor and the remover of sorrows
You rescue people from distress, Oh the powerful Durga,
Oh the keeper of the Universe, accept my oblations ||11||
You reside in the most impenetrable place –
in the heart of Mahadeva, the Greatest Yogi;
You yourself are unchangeable amongst immeasurable changes.
I offer my oblations to you
Oh the keeper of the Universe ||12||
Those who read this hymn and comprehend it following worship
Becomes the best of the devotees,
He (or She) becomes free of all sins and receives the fruits of worship |
Thus completes, in the name of the Goddess of the Universe,
the prayer for the keeper of the universe ||

CHANDI (Or Chandika) AND DURGA

Chandi is a form of Goddess Durga in her fierce form to protect her children. She is the supreme Goddess of Devi Mahatmya also known as Durga Sapthashati that described the seven aspects of Durga.

Chandi is described as the Supreme reality, a combination of Mahakali, Maha Lakshmi and Maha Saraswati. There is no reference of Chandi in any Vedic literature. This is perhaps due to the fact that the deity Chandi (Kali, Durga etc.) belonged to the non-Sanskrit or non-Brahminical tradition of Hinduism, and originates in Bengal as a non-aryan tribal deity. Worshipping the power of the Almighty in female form (devi Mahatmya), originated in Bengal, the primary seat of the Shakta or Goddess tradition and Tantric sadhana since ancient times. It is the most common epithet used for the Goddess. In Devi Mahatmya, Chandi, Chandika, Ambika and Durga have been used synonymously.

The legend of the Goddess is described in Devi Mahatmya. The great Goddess was born from the energies of the male divinities when the gods became weak in the long-drawn-out battle with the demons or asuras. All the energies of the Gods were united to form a supernova, throwing out flames in all directions. Then that unique light, pervading the Three Worlds with its luster, combined into one, and became a female form which we worship as Durga, Kali, Chandi and such like. Chandi is one of the most spectacular personifications of Cosmic energy.

In other scriptures, Chandi is portrayed as assisting Kali in her battle with demon Raktabija. Raktabija had the supernatural power of regenerating himself as his duplicates, for each drop of his blood that fell on the ground. Chandi and Kali worked together in killing the demon. Chandi engaged herself in destroying the armies of demons created from the blood of Raktabija and finally killed him while Kali was engaged in drinking the blood that came out of Raktabija before it fell on the ground. Thus Her tongue is out and she wears the heads of the demons that came from Raktabija. They later killed two other demons, Chanda and Munda that gave the name of Chamunda to the new form of Durga. This is described in Skanda Purana.

KUMARI PUJA (If Applicable)

(Worship of a virgin girl, symbolizing Goddess Durga)
কুমারী পূজা
Kumari puja

Goddess Durga is worshipped in various forms during her period of stay on the earth. One of those forms is the "Kumari", the Virgin form. To imagine the Goddess in the mould of a Kumari is an age old concept. The Kumari is the most powerful form of Mahashakti. She has the potentiality of giving birth to a new life. Thus Kumari Shakti is symbolically the basis of all creation. Our scriptures have emphasized Kumari Puja particularly to evolve the purity and divinity of the women of the society.

A girl aged between one to sixteen, symbolising the Kumari form of Devi is worshipped in front of the idol of Goddess Durga. The scriptures mention the great care with which the Kumari is selected to be worshipped as the earthly representative of Devi Durga. The qualities required in the girl have to match the dynamism, purity and serenity of the Goddess. A calm, serene and unmarried girl with a bright disposition between one to sixteen years, who has not yet reached her puberty and is bereft of desire, worldly pleasures and anger, is the right requisite for the Kumari Puja. Depending on the age of the girls they are worshipped in the various forms of the Goddess. A three year old girl is worshipped in the Tridha form of Durga and a four year old is worshipped in the Kalika mould of the Devi. Subhaga and Uma are the forms of Durga for a five and a six year old respectively.

The worship is usually done by someone (male or female) who desires to do the puja in front of the Goddess. He/she might have chosen her own Kumari and the priest need to help her perform the ceremony. It is interesting to note that the scripture allows Kumari from any caste but a Brahmin Kumari is usually preferred.

Resolution
সঙ্কল্প
Sankalpa

বিষ্ণুরোম তৎসৎ অদ্য ------ মাসে ------- পক্ষে ------- তিথৌ ভাস্করে
------ গোত্র/গোত্রা ---------- দেবশর্মন/দেবী
দেবীপুরানোক্ত বিধিনা বাৎসরিক শরৎকালীন শ্রীভগবতজগদ্ধাত্রী দুর্গা পূজাাদি কর্ম্মণঃ
পরিপূর্ণ ফলপ্রাপ্তিকামঃ কুমারী পূজাং অহং করিষ্যে (পরার্থে করিষ্যামি)।।

Vishnurom tatsat adya --- masey --- pakshey --- tithou bhaskarey
(devotee) ---- gotra/gotra ---- devasharmana/devi Devipuarana bidhina batsarik Sharatkalina Shribhagawat Jagadharti Durga pujadi karmanah paripurna phalapraptikamah Kumari pujam aham karishey (pararthey karishyami)

In the name of Lord Vishnu, on this auspicious day of ____ I, ____ (gotra and name);
as a part of the annual Durga Puja of autumn,
I am performing the Kumari Puja
In order to fulfill the requirement of Durga worship.

Meditation
ধ্যান
Dhyan

ওঁ বালরূপাঞ্চ ত্রৈলোক্য সুন্দরীং বরবর্ণিনীম। নানা অলঙ্কার ভূষাঙ্গীং ভদ্রবিদ্যা প্রকাশিনীম।।
চারুহাস্যাং মহানন্দ হৃদয়াং শুভদাং শুভাম। ধ্যায়েৎ কুমারীং জননীং পরমানন্দ রূপিণীম্।
Om balarupancha trailokya sundarim barabarnineem | Nana alankar bhusangim bhadrabidya prakasinim || Charuhasyam mahananda hridayam shubhadam shubham | Dhyaet kumarim jananim paramanda rupinim ||
In the name of the divinity, I am meditating on Goddess Durga appearing as a young girl.
She is most beautiful of the three worlds, and who blesses everyone and wish them well.
Decked with different ornaments, glowing with wisdom with righteous knowledge,
Bearing a beautiful smile from a happy heart, the benevolent, auspicious divine mother,
I am worshipping that virgin who is blessing us for our peace and prosperity.

Worship
কুমারী পূজা (পঞ্চোপচারে)
Kumari puja

Put a garland on the Kumari and put flower on her feet everytime you make an offering:

এতে গন্ধ পুষ্পে নমঃ ওঁ কুমার্যৈ নমঃ।
এতদ্ পাদ্যং, অর্ঘ্যং, ধূপং, দীপং, সোপকরন নৈবেদ্যং
ওঁ কুমার্যৈ নমঃ।
Etey gandha pushpey namah Om Kumarjai namah |
Etad ---- (padyam, arghyam, dhupam, deepam, sopakarana naivedyam)
Om Kumarjai namah ||
I am offering these scented flowers (dipped in sandalwood) to Goddess Durga as virgin
Here is the water for washing her feet, rice for her reception,
Incense to bring fragrance in the air, lamp to show the path,
and the food platter to eat from.
I pay my reverence to the virgin form of Goddess Durga.

After the puja offer sweet and water to the Kumari to eat. Finally do the obeisance at her feet.

Obeisance
প্রণাম
Pranam

ওঁ নমামি কুলকামিনীং পরমভাগ্য সন্ধায়িনীং। কুমাররতি চাতুরীং সকল সিদ্ধিদা-নন্দিনং ।।
প্রবাল গুটিকা স্রজাং রজত রাগ বস্ত্রান্বিতাং। হিরণ্যকুল ভুষণাং ভুবন রূপ কুমারীং ভজে।
Om namami kulakaminim parambhagya sandhayinim |
Kumarrati chaturim sakala siddhida nandinam ||
Prabal gutika srajam rajat raga bastranwitam |
Hiranyakula bhushanam bhubanarupa kumarim bhajet ||

I pay my reverence to the Goddess who fulfills my family wishes and
Who brings good luck to us all.
Who cleverly manages the boys and fulfills all their young dreams.
She beautifies herself with the garland of sea shells.
While wearing a silver-colored white dress decorated with gold ornaments,
Merging as world beauty, I bow to that Goddess of virginity.

Rewarding the Virgin
কুমারী দক্ষিণা
Kumari dakshina

Place a silver coin on the floor in front of the devotee/giver. Put a flower on it and a little water. Chant the following mantra and give the coin in the hand of the Kumari.

এতঃ গন্ধপুষ্প এতস্মৈ রজতমূল্যায় নমঃ। এতৎ অধিপতয়ে শ্রীবিষ্ণবে নমঃ। **এতৎ সম্প্রদানায় ওঁ --- অমুককুমার্যৈ নমঃ** ।
বিষ্ণুরোম তৎসৎ অদ্য -------- মাসে -------- পক্ষে ------- তিথৌ ভাস্করে ------ গোত্র/গোত্রা শ্রী --------
দেবশর্ম্মণঃ/দেবী দেবীপুরাণোক্ত বিধিনা বার্ষিক শরৎকালীন শ্রীভগবতজগদ্ধাত্রী দুর্গা পূজাাদি কর্ম্মণঃ
পরিপূর্ণ ফলপ্রাপ্তি কামনয়া কৃতৈতৎ কুমারী পূজাং সাঙ্গতার্থং দক্ষিনামিদং
রজতমূল্যং শ্রীবিষ্ণুদৈবতং যথাসম্ভব গোত্রনাম্নে ------- অমুক কুমায্যৈ তুভ্যমহং সম্প্রদদে।

Etah gandhapushpa etashmai rajatamulyaya namah |
Etat adhipataye Shri Vishnabey namah | Etat sampradanaya
Om --- amuka kumarjai (name of kumari)
Vishnurom tat sat adya ---- masey ---- pakshey ----- tithou bhaskarey
---- gotra/gotra Shri ---- devasharmanah/devi (the devotee)
Devipuranokta bidhina barshik Sharatkaleena Shri bhagwat Jagadharti Durga pujadi karmanah
Paropurna phalaprapti kamanaya kritaitat kumari pujam sangatartham dakshina midam
Rajata mulyam Shri Vishnu daivatam jathasambhava gotranamney --- amuka kumarjai
Tubhyamaham sampradadey ||

May I sanctify the silver coin with the scented flower!
May I offer it to Lord Vishnu. Allow me to give it to the Kumari (virgin) with reverence.
On this auspicious days of ____ I with my identification ____ (gotra and name)
On the occasion of the annual autumn worship of Goddess Durga,
By the method described in Devipuran,
And in completion of the puja ritual, I have completed the worship of
Goddess Durga as virgin and would like to reward this silver coin
I am giving this reward to ____ (the virgin) in the name of Lord Vishnu and my identity.

AUDIO IV >> Listen to the audio by clicking on the link below.

http://www.agiivideo.com/books/audio/Jagaddhatri/Audio-Jagaddhatri-IV-Havan+conclusion.mp3

HAVAN – Kushundika – Fire worship

(when applicable)

হোম

Hom

Havan is optional for Bengali families. But, if requested, can be done. Here is the short procedure.

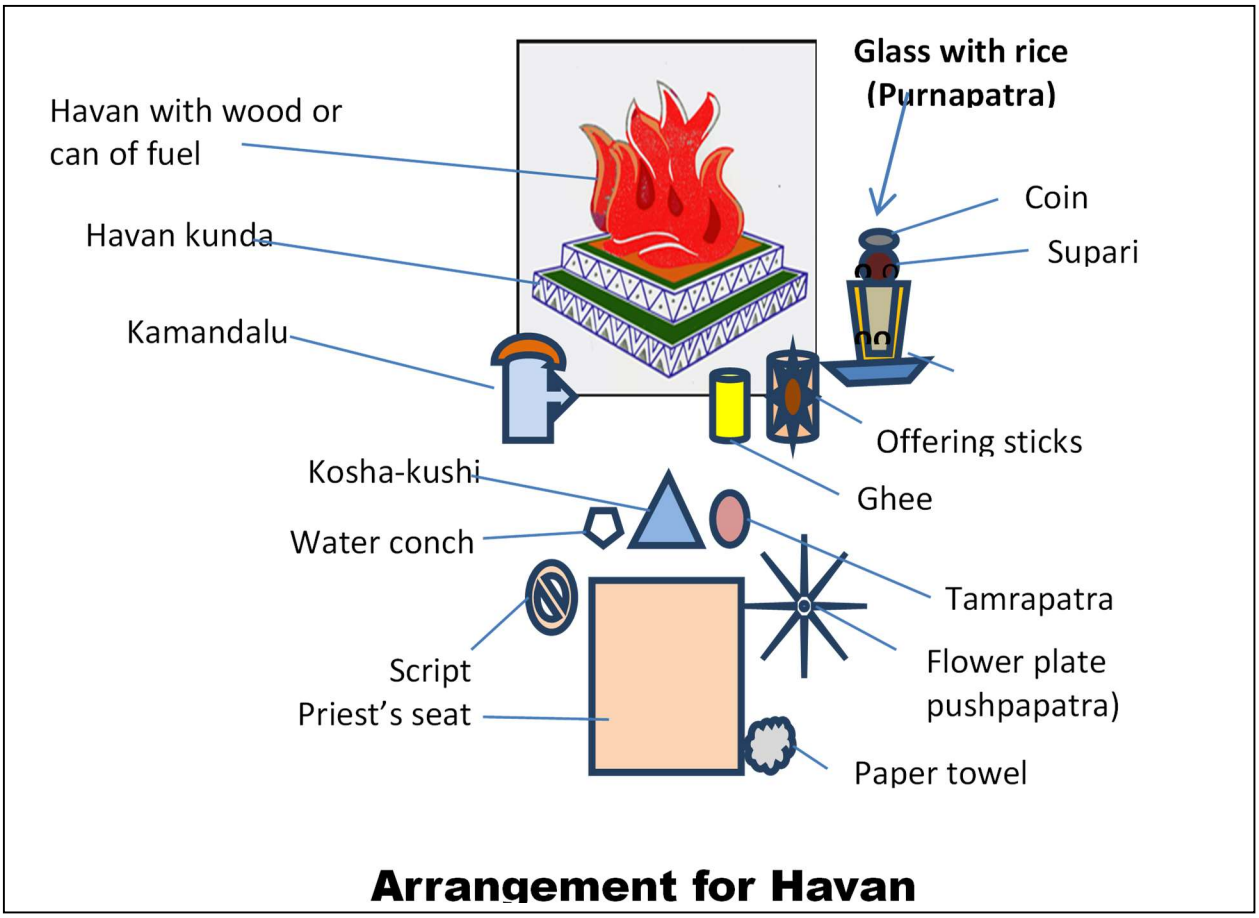
Introduction and preparation

Fire worship is perhaps as old as human civilization. Since fire was put into use during Early Stone Age, 70, 000 years ago, humans dominated over other animals in many ways. Its ferocious face when uncontrolled and the friendly use in our daily lives, made the fire or Agni as the leading God of Hindu pantheon. Offerings to the fire found a direct link with the Lord Almighty. Thus fire worship becomes an essential component of many Puja rituals.

Havan in public places in USA is restricted due to fire hazard. It is the law. Hence, with considerable thoughts, it is modified in order to accommodate legal parameters. Thus the open fire is replaced by using canned fuel (Sterno). The fuel-gel is taken out with a spoon and placed on the sand layer spread on the *havan kunda*. Decorative sticks are used to offer ghee (quick dip in ghee, or concentrated butter) and then put into the fire along with the mantra. The thin stick does not allow soaking of excess ghee and thus the fire is fully under control. All procedures of traditional Havan is followed except the fire does not have a flame until the ghee-dipped stick is offered. No Havan Samagri is offered in the flame. It may start the smoke alarm.

PreparatoryArrangement

- If available, use havan (or hom) kunda and spread on it a layer of sand.
- Keep ghee (concentrated butter) in a metal pot and pack of sticks for the offering.
- Keep one glass overflowing with rice on a plate with a *supari* (betel nut) and a coin at the top. This is called পূর্ণপাত্র (*purnapatra*).
- Put a cover on the head of the devotee performing the ritual.
- Make a tilak mark on the forehead of the devotee/priest.
- The devotee/priest must take simple vegetarian food on the previous night.
- The devotee/priest must wear a silver ring or kush ring on his hand.



INVOCATION PRAYERS (Dedication)

বিষ্ণুস্মরণ

Vishnu smaran

Sip water three times from your right palm seeking the blessing of Vishnu, our preserver. Then pray with folded hands:

ওঁ বিষ্ণু, ওঁ বিষ্ণু, ওঁ বিষ্ণু,
ওঁ তদ্‌বিষ্ণু, পরমং পদম্ সদাপশ্যন্তি সুরয়ঃ দিবীব চক্ষুরাততম্ ।
ওঁ অপবিত্র পবিত্রো বা সর্ব্বাবস্থাং গতোপি বা। যঃ স্মরেৎ পুণ্ডরীকাক্ষং স বাহ্যাভ্যন্তরঃ শুচি ।
নমঃ সর্ব্বমঙ্গল মঙ্গল্যং বরেণ্যং বরদং শুভম্। নারায়ণং নমস্কৃত্য সর্ব্ব কর্ম্মাণি কারয়েৎ ।।
ওঁ বিষ্ণু, ওঁ বিষ্ণু, ওঁ বিষ্ণু । অয়মারম্ভ শুভায় ভবতু।

Om Vishn - Om Vishn - Om Vishnu|
Om Tad-Vishnoh paramam padam|
Sada pashyanti soorayah dibi-iba chakshur-aatatam||
Om apabitra pabitro ba sarbabasthan gatopiba|
Jahsmaret pundarikaksham sa bajya-abhyantara suchi|
Namaha sarva mangala mangalyam varayenam baradam shubham|

Narayanam namaskritya sarbakarmani karayet||
Om Vishnu, Om Vishnu, Om Vishnu || Ayamarambha shubhaya bhabatu ||
In the name of Lord Vishnu!
As the widely open eyes can see the sky clearly without any obstruction,
so the wise always see Lord Vishnu with their divine vision.
He who, impure or pure, remembers lotus-eyed lord Pundarikaksha, Vishnu,
in all situations, becomes purified inside and out.
We bow to Lord Narayana who is all auspicious, most adorable, beneficial and kind.
Remembering His name we should begin all our work.
Hail to Lord Vishnu| Here I start with His blessing||

Resolution

সঙ্কল্প
Sankalpa

Take the kushi with water, flower, durba, little rice, a flower and haritaki on left hand. Cover the kushi with your right hand and declare the goal of the fire worship. After completion of the resolution, turn over the kushi in the offering plate (tamrapatra), ring the bell that declares the beginning of the fire worship ritual.

বিষ্ণুরোম তৎসত অদ্য --- মাসে ----- পক্ষে ---- তিথৌ ভাস্করে
----- গোত্র শ্রী ---- দেবশর্ম্মণঃ দেবী পুরানোক্ত বিধিনা
বার্ষিক শরৎকালীন শ্রীজগদ্ধাত্রীদুর্গা পূজা **কর্ম্মাঙ্গীভূত হোমকর্মণি**
শ্রীশ্রীজগদ্ধাত্রীদুর্গাপ্রীতিকাম অহম্ করিষ্যে (পরার্থে করিষ্যামি)।।
Vishnurom tat sat adya --- masey --- pakshey --- tithou bhaskarey
---- gotra Shri ---- devasharmanah Devi purnokta bidhina
barshik Saratkalin Shri Jagadharti Durga puja karmangibhut homakarmani
Shri shri Jagadhatri Durga Pritikama Aham karishey (pararthey karishyami)

Marking the Fire place

Traditionally the Havan kunda is prepared, filled with sand and its borders are marked with the ring finger while the thumb is touching the ring finger. These markings describe the colors of the fire. Make four markings on the four sides of the havan kunda, on the sand, and one in the center (see *ankusha mudra*). One can use a small stick in place of finger as the Havan Kunda is often of small size. Mark four sides of the kunda and in the center. Marking by exact direction may not be convenient. .

পূর্ব-পশ্চিম - **East and west**
ওঁ রেখেয়ং পৃথ্বীর্দেবতাকা পীতবর্ণা।
Om rekheyam prithvidevataka peetabarna |
In the name of divine (Om)! This line is for the earth-God, yellow in color

পশ্চিম-উত্তর - **West and north**
ওঁ রেখেয়ং অগ্নির্দেবতাকা লোহিতবর্ণা।
Om rekheyam Agnirdevataka lohitabarna |

Om! This line I am drawing in the name of Lord Agni, the God of red in color |

উত্তর-পূর্ব - **North and east**
ওঁ রেখেয়ং প্রজাপতির্দেবতাকা কৃষ্ণবর্ণা।
Om! Rekheyam Prajapatir devataka krishnabarna
This line I am drawing in the name of Prajapati, the Lord of the Universe, who is of dark-blue color.

পূর্ব-দক্ষিণ - **East and south**
ওঁ রেখেয়ং ইন্দ্রদেবতাকা নীলবর্ণা।
Om! Rekheyam Indradevataka neelbarna |
This line is for Lord Indra of pale blue color.

দক্ষিণপূর্ব-দক্ষিণপশ্চিম - **South east and south west (line through the center)**
ওঁ রেখেয়ং সোমদেবতাকা শুক্লবর্ণা
Om! Rekheyam Somadevataka shuklabarna
This line I am drawing in the name of the moon with white color.

Now take out a pinch of the sand and throw outside the havan kunda with a kush while chanting the following mantra:

ওঁ প্রজাপর্তিঋষি অগ্নির্দেবতা উৎকর নিরসনে বিনিয়োগঃ। ওঁ নিরস্তঃ পরাবসু।
Prajapati rishir Agnir devata Utkar nirasaney viniyoga | Om! Nirastah parabasu ||
In the name of sage Prajapati and the Fire God Agni, I am throwing off this sand with the kush grass | In my attempt to remove all the bad spirits from this place of worship |

Establishing the fire

অগ্নিসংস্কার
Agnisanskar

Note: In early days fire was always kept on in the house for its ready use. It, however, received a new name which corresponded to its use when taken for the Havan. For example, in marriage the name "Yoyaka" this signifies union. Similarly in Annaprasan it is Suchi, and in any happy occasion it is "Shobhanah." For peace *havan* it is 'Baradah" and for pujas "Balada."

Thus in Durga Puja the fire gets the name given of Balada (বলদ) that symbolizes "Strength giving". Balad word is also used in referring to "Bull" which also indicates "Power" and this was the form in which Mahisashur was killed.

Light three sticks from the burning lamp:

ওঁ প্রজাপতির্ঋষি অনুষ্টুপ ছন্দ্যো অগ্নির্দেবতা অগ্নিসংস্কারে বিনিয়োগঃ।
ওঁ ক্রব্যাদমগ্নিং প্রহিণোমি দূরং যমরাজং গচ্ছতু রিপ্রবাহঃ।
Om Prajapati-rishir anupstupa chhanda Agnir devata Agnisamskarey biniyogah |
Krabyadam-agnim prahinomi duram Yamarajyam gachatu riprabahah ||
As chanted by sage Prajapati in Anustupa meter,

in the name of Lord Agni, I am lighting this fire.
Let the evil-fire (kramdagni) that bring destruction, go to Yamaraj (death)
Leaving this land pure and happy ||

Circle the sticks counterclockwise (anticlockwise) while chanting the following:

ওঁ প্রজাপতির্ঋষি বৃহতিছন্দ: প্রজাপতির্দেবতা অগ্নিস্থাপনে বিনিয়োগঃ। ওঁ র্ভূভুবঃ স্বরোম্ ।
Om Prajapatir-rishi Brihatichhandah Prajapatirdevata Agnisthapaney viniyogah,
Om bhurbhubaswarom ||
In the words of Rishi Prajapati, in the Brihatichanda, I am dedicating this fire to Lord Prajapati while establishing this fire and dedicating it to the Universe.

Then pray to the burning fire with folded hands:

ওঁ ইহৈবায় মিতরো জাতবেদা দেবেভ্যো হব্যং বহতু প্রজানন্ ।
ওঁ সর্বতঃ পানিপাদান্তঃ সর্বতোহক্ষি শিরোমুখঃ ।
বিশ্বরূপো মহানগ্নিঃ প্রণীতঃ সর্ব্বকর্ম্মসু ।।
Om! Ehaibayamitaro jatabeda devebhyo habyam bahuta prajanana |
Om! Sarbatah panipadantah sarbatohakhi shiromukha |
Vishwarupo mahanagni pranetah sarbakarmasu ||
Oh our well wisher the fire of knowledge (different from ill-spirited Agni),
Who carries our oblations to the Gods.
Whose hands, legs, head and mouth spread everywhere while looking up
Thou universally spread out Agni, accept our oblations on all occasions.

Naming the fire

অগ্নিনামকরন
Agnir namkaran

Then put the fire on the fuel can or on the pile of woods.

ওঁ অগ্নে ত্বং বলদনামাসি।
Om Agne twam Baladanamasi
Om! Oh the new Fire by the name of Baladagni, accept my humble reverence.

Pay reverence by meditation on the fire with folded hands:

ওঁ পিঙ্গভ্রূশ্মশ্রু কেশাক্ষঃ পীনাঙ্গজঠরোহরুণঃ ।
ছাগস্থাঃ সাক্ষসূত্রাহগ্নিঃ সপ্তার্চ্চিঃ শক্তিধারকঃ ।।
Om pingabhrushma keshakshah penanga jatharoharunah|
Chagastham sakhsha sutrohagni saptarchi shaktidhrakah ||
Om! Whose brows like the bow, and has scattered hairs and hungry stomach
Like a lamb I am bowing to the fire endowed with such great power ||

Then, welcome the new fire by showing the five welcome *mudras* (described ealier):

ওঁ বলদনামাগ্নে ইহাগচ্ছ ইহাগচ্ছ ইহতিষ্ঠ ইহতিষ্ঠ
ইহ সন্নিদেহি ইহ সন্নিরুধ্যস্ব অত্রাষ্ঠানং কুরু মম পূজাং গৃহাণ।
Om! Baladanamagney ihagachha ihagachha, iha tishtha iha tishtha,
iha sannidhehi, iha sanniruddhyaswa atradhistanam kuru, mam pujam grihana ||
Oh Baladagni, come here come here, stay here stay here, come near, after coming close settle here and receive my oblations.

Offer five things (minimum) to the fire by sprinkling a little water on each item:

ওঁ বলদনামাগ্নে নমঃ। *(prostrate)*
এতদ্ পাদ্যং ওঁ বলদাগ্নয়ে নমঃ। *(water)*
এষ অর্ঘ্যং নমো ওঁ বলদাগ্নয়ে নমঃ। *(rice)*
এতদ্ পূষ্পং ওঁ বলদাগ্নয়ে নমঃ। *(flower)*
এষ ধূপং ওঁ বলদাগ্নয়ে নমঃ। *(incense)*
এতদ্ দীপং ওঁ বলদাগ্নয়ে নমঃ। *(lamp)*
এতদ্ নৈবেদ্যেং ওঁ বলদাগ্নয়ে নমঃ।*(food platter)*
এতদ্ পানীয়জলং ওঁ বলদাগ্নয়ে নমঃ। *(glass of water)*
Om Baladanamagnaey namah!
Etad padyam, esha arghyam, etad pushpam, esha dhupam,
Etad dipam, etad naivedyam, etad paniajalam
Om Baladagnaey namah!
Reverence to the Fire God with the name of Balada ("strength giving")
I offer my oblation of water, rice, flower, incense, lamp, food platter and drinking water with humility in His reception.

Creating water boundary

উদকাঞ্জল সেক
Udakanchala sek

Sit on your knees and create a water-marked boundary around the havan kunda (fire place) with the help of kamandalu (water vessel with spout). Chant the mantra while making the mark. The four mantras are for the four sides of the fire place. The idea (in sense of early days) is to prevent the fire from spreading out.

ওঁ প্রজাপতি ঋষিঃ অনুষ্টুপ ছন্দ্যো সবিতা দেবতা অগ্নি পর্যুক্ষনে বিনিয়োগঃ।
প্রজাপতি ঋষিঃ অদিতির দেবতা উদকাঞ্জলি সেকে বিনিয়োগঃ। ওঁ অদিতেহনুমন্যস্ব ।
প্রজাপতি ঋষিঃ অনুমতি দেবতা উদকাঞ্জলি সেকে বিনিয়োগঃ। ওঁ অনুমতেহনুমন্যস্ব ।
প্রজাপতি ঋষিঃ সরস্বতী দেবতা উদকাঞ্জলি সেকে বিনিয়োগঃ। ওঁ সরস্বত্যনুমন্যস্ব ।।
Om Prajapati rishi Anustupa chandyo Sabita devata Agni parjukhaney biniyogah |
Prajapati rishih Aditir devata udikanjali sekey biniyogah |
Om Aditeyha-anumanyaswa |
Prajapati rishih Anumati devata udakanjali sekey biniyogah |
Om Anumateyha-anumanyaswa |
Prajapati rishih Saraswati devata udakanjali sekey biniyogah |
Om Saraswatyanumanaswa |

In the name of sage Prajapati, in Anustup meter, dedicated to the sun,
I am circling the water around the fire |
Oh Aditi (the mother of Gods) you order me to perform my duties.
Oh Lord give me the permission to start my offerings of fire
Oh Saraswati, give me the permission to utter the words.

Sanctification of Ghee

ঘৃতসংস্কার
Gritasamskar

Take the pot of sacrificial ghee. Put in that a kush in it. Move the kush in the center, chanting:

ওঁ প্রজাপতির্ঋষির্গায়ত্রীছন্দ আজ্যং দেবতা আজ্যোপবনে বিনিয়োগঃ ।
Prajapatirrishir-gayatri-chand
ajyam devata ajyopabaney biniyogah |
In the name of sage Prajapati, singing in Gayatri meter,
this God of melted (or clarified) Ghee,
I am placing here for its offer.

Then, **t**hrow a little ghee with the kush into the fire, chanting.

ওঁ দেবসত্বা সবিতোৎপুনাত্বচ্ছিদ্রেণ পবিত্রেণ। বসোঃ সূর্যস্য রশ্মিভিঃ স্বাহা ।।
Om devastwa sabitotpunatwachchidrena pabitrena |
Baso surjyasya rashmibhih swaha ||
By the grace of God, this sanctified butter, made out of sun's grace,
is sprinkled over the fire with the kush, may this be as pure as the rays of the sun.

Divine Witness

ব্রহ্মাস্থাপন
Brahma Sthapan

Place few *kush* grasses on the floor beside the Havan kundu:

প্রজাপতি র্ঋষিরগ্নির্দবতা তৃণনিরসন বিনিয়াগঃ । ওঁ নিরস্তঃ পরাবসুঃ ।।
Prajapati rishir agnirdevata trinanirashaney binyogah | Om! Nirastah parabasu ||
In the name of the sage Prajapati and the Fire God Agni, I am laying this kush grass,
Requesting all the bad spirits to leave this place of worship ||

Then place a kamandalu with a flower in it on the grass you spread out. (alternatively, put a glass of water with a kush grass and a flower in it). The Kamandalu represents Brahma who is looking over the Havan ceremony.

প্রজাপতি র্ঋষিরগ্নির্দবতা ব্রহ্মোপবশনে বিনিয়োগঃ । ওঁ আবসোঃ সদনে সীদ ।।
Prajapati rishi agnirdevata Brahma upabeshaney viniyogah | Om abaso sadaney seeda ||
Following the directions of sage Prajapati, in reverence to the Fire God (Agni devata), I have the task of establishing Brahma here.

Offerings to Nine Planets

নবগ্রহ হোম
Nabagraha Hom

Details of Nabagrahahas been presented erlier.

Make your fire offerings (ghee-dipped sticks) to the nine planets:

(রবি, *Sun*) ওঁ ভূবনানি পশ্যন্ স্বাহা ।
Om Bhubanani pashyan swaha |
Arrive before us with your divine brightness

(সোম, চন্দ্র, *Moon, Soma*) ওঁ ভবা বাজস্য সঙ্গথে স্বাহা ।
Om bhava bajashya samathey swaha |
Bring (rain) more yield to our crops

(মঙ্গল, *Mars*) ওঁ অপাং রেতাংসি জিন্বতি স্বাহা ।
Om apam retamshi jinwati swaha |
Your emitted energy brings life to the seeds on this earth

(বুধ, *Mercury*) ওঁ দেবাং ঊষর্ব্বুধং স্বাহা ।
Om debam Usharbudham swaha |
Oh Budha you bring the inspired Gods of the morning

(বৃহস্পতি, *Jupitor*) ওঁ জয়ন্নস্মাক মেধ্যবিতা রথানাং স্বাহা ।
Om jayanasmak mdhyabeta rathanam swaha |
Bring victory over our enemies and joy to us.

(শুক্র, *Venus*) ওঁ পুষন্নিহ রাতি রস্তু স্বাহা ।
Om pushanniha rati rastu swaha |
Shower your divine blessing on the earth

(শনি, *Saturn*) ওঁ শং যোরভি স্রবন্তু নঃ স্বাহা ।
Om san syorabhi srabantu nah swaha |
Make us free from illness by your blessing

(রাহু, *Ascending/North lunar node*) ওঁ কয়া শচিষ্টয়া বৃত স্বাহা
Om kaya sachistaya brita swaha
What good deeds could we do to receive your favor

(কেতু, *Descending/South lunar node*) ওঁ সমুষদ্ভির জায়থা স্বাহা।
Om samusharvir jayatha swaha
You enlighten the ignorance.

Offerings to Directional Gods

দিকপাল হোম
Dikpal hom

Then offer a little rice around the *havan kundu*, starting from the east in honor of the Gods of ten directions, দশদিকপাল). Then offer the ghee-dipped stick in the name of ten directional gods.

ওঁ ইন্দ্রায় স্বাহা, ওঁ অগ্নয়ে স্বাহা, ওঁ যমায় স্বাহা, ওঁ নৈর্ঋতায় স্বাহা, ওঁ বরুনায় স্বাহা,
ওঁ বায়বে স্বাহা, ওঁ কুবেরায় স্বাহা, ওঁ ঈশানায় স্বাহা, ওঁ ব্রহ্মনে স্বাহা, ওঁ অনন্তায় স্বাহা।
Om Indraya swaha *– (continue in the same way)* ***Agnaye --, Yamaya --, Nairitaya --, Varunaya --, Bayabey --, Kuberaya --, Ishanaya--, Brahmane --, Anantaya --*** ||
Oh the Gods of all directions bless me for completing this job.
(Details of the directional Gods, is presented elsewhere)

PRADHAN (Principal) HAVAN

প্রধান হোম - প্রকৃতকর্ম্ম
Pradhan hom - Prakrita karma

Offer twenty eight (28) sticks, dipped in ghee, into the fire while chanting each time the mantra: Put 28 ghee-dipped sticks (অষ্টাবিংশতি সংখ্যক) in the fire, chanting each time the following mantra.

ওঁ হ্রীং শ্রীংজগদ্ধাত্রৈ দুর্গাদেব্যৈ নমঃ।
Om Hrim Shrim Shri Shri Durga Devai namah|
In the name of Goddess Durga I make this offering of ghee into the fire

With applewood leaves (*belpata*) are available, offer three leaves dipped in ghee, while chanting the mantra:

ওঁ জয়ন্তী মঙ্গলাকালী ভদ্রকালী কপালিনী । দুর্গা শিবা ক্ষমা ধাত্রী স্বাহা স্বধা নমস্তু তে, ওঁ স্বাহা ।।
Om Jayanti Mangala Kaali Bhadra Kali Kapalini Durga Shivaa Kshama Dhaatri Svaha Svadha namohstute Om swaha
Oh Goddess Durga you are victorious over evil and, you are gracious kind and compassionate. You are the eternal truth beyond the limitations of the mortals. You are not obvious and yet present in our consciousness (Atman). You are the forgiving mother of the world. Accept my offering and sacrifice I bow to Thee with reverence Oh the victorious blissful Durga (in the form of Kali), the beautiful one, who holds the skull of Devils, Durga, the wife of Shiva, the foster mother of forgiveness, Hail to her blessing, I pay my oblations to that divinity

Obeisance to All Deities in View

প্রত্যক্ষ দেবতা
Pratakhya devata

Now offer ghee (dipped in stick) for all the deities displayed, pet and the icons.

ওঁ শ্রীগণেশায় স্বাহা, ওঁ নারায়ণায় স্বাহা, ওঁ লক্ষ্মৈ স্বাহা, ওঁ দুর্গায়ৈ স্বাহা,
ওঁ বাস্তুদেবায় স্বাহা, ওঁ শিবায়ৈ স্বাহা, ওঁ গঙ্গায়ৈ স্বাহা ।।
Om Shri Ganeshaya – Narayanaya – Lakshmayi – Durgawai -
Vastudevaya – Shivayai - Gangawai – swaha||
I am offering my fire oblations to all other deities in front of me – Ganesh, Narayana, Shri Ganesh, Shri Lakshmi and others.

(Say "*namah*" in the beginning and "*swaha*" at the end while making the ghee offering to each individual deity, pets and others).

Prayer to the Lord Almighty

বিরুপাক্ষ জপ
Birupaksha jap

পরমেষ্ঠী ঋষী রুদ্ররূপোহগ্নির্দেবতা বিরুপাক্ষজপে বিনিয়োগঃ .
ওঁ ভুর্ভুবঃ স্বরোঁ মহান্তমাত্মানং প্রপদ্যে,
বিরুপাক্ষোহসি দন্তাঞ্জিস্তস্য তে শয্যা পর্ণে গৃহান্তরিক্ষে বিমিতং ।
হিরণ্যয়ং তদ্দেবানাং হৃদয়ান্যয়স্ময়ে কুন্তেহন্তঃ সন্নিহিতানি ।
তানি বলভৃচ্চ বলসাচ্চ রক্ষতোহপ্রমণী অনিমিষতঃ ।
সমুদ্রো মা বিশ্বব্যচা ব্রহ্মানুজানাতু তুথো মা বিশ্ববেদা ব্রহ্মণঃ পুত্রোহনুজানাতু,
শ্বাত্রো মা প্রচেতা মৈত্রাবরুণোহনুজানাতু তস্মৈ বিরুপাক্ষায় দন্তাঞ্জয়ে
সমুদ্রায় বিশ্বব্যচসে তুথায় বিশ্ববেদসে শ্বাত্রায় প্রচেতসে সহস্রাক্ষায় ব্রহ্মণঃ পুত্রায় নমঃ ।।
Parameshthi rishi Rudrapoagnirdevata Birupaksha japey viniyogah
Om bhurbhubaswarom mahatmatmanam prapadye |
Birupakshoshi dantanjitashya tey sajya parney grihantarikshey bimitam |
Hiranyam taddevanam hridayanyasmaye kuntey hantah sannihitani |
Tani balabhrichya balasachya rakshatohapramani animishatah |
Smudro ma Vswabacha Brahmanu janatu
tutho ma Viswaveda Brahmanah putrohanujanatu |
Shwatro ma pracheta Moitra Varunohanujanatu tasmai birupakshaya dantanjaye ||
Samudraya Viswabachasey tuthaya Viswavedasey
swatraya prachetasey sahasrakshaya Brahmanah putraya namah ||
I am taking refuge to that Almighty who is beyond this earth, the sky,
the heaven or the Omkar sound. That limitless Super Soul.
Oh the fearless fire of the thunder, you are the provider of divine vision.
You are the teeth of time and you reveal Him to us.
The Universe is your bed; the bright sky is you home.
You are the heart of the Gods with their hallow and strong as the iron;
covering the entire Universe with your bliss and protecting it from all harms.
Brahma, limitless like the ocean, who spreads out over the entire Universe and
And giving shelter to all,
Allow me to complete my offering Oh the fast moving all-knowing son of the Brahma,
The Super Soul Sun, permit me to make my offerings to Agni (a part of the sun).
I bow to all the Gods with thousand eyes, covering the entire Universe (Birupaksha).
Seeking their blessing to complete my job.

Offerings to Great Utterances

মহাব্যাহৃতি হোম

Mahabyahriti Hom

Vyahrities refer to the cosmos which is called Ahriti. By uttering the three words of Gayatri – Bhur, Bhuvah and Svah, the chanter contemplates the Glory of God that illumines the three worlds – heaven, earth and the world in between. This covers the cosmos. Many consider these three words could also mean – past, present and future. The verse can be interpreted to invoke the deva Savitr, often called Savitri, The formula *bhur*, *bhuvah* and *svah*, are known as the mahavyatri or great utterance. It is a hymn from Rigveda and chanted in Gayatri metre.

In Mahavyariti Havan offering of ghee is done in the name of these powerful words that seek blessing from the Almighty for happiness and prosperity.

Offer ghee four times to the fire in the names of the Gayatri.:

ওঁ প্রজাপতি ঋষি গায়ত্রী ছন্দ্যো অগ্নির্দেবতা মহাব্যাহৃতি প্রায়শ্চিত্ত হোমে বিনিয়োগঃ ।।
ওঁ ভু স্বাহা ।।
ওঁ ভুবঃ স্বাহা ।।
ওঁ স্বঃ স্বাহা ।।
ওঁ ভুর্ভুবঃস্বঃ স্বাহা ।।

Om Prajapati rishi Gayatri chhandyo Agnirdevata vyasta samasta Mahabyahriti homey biniyogah | Om Bhu swaha ||
Om Prajapati rishi Rushnika chhandyo Bayurdevata vyasta samasta Mahabyahriti homey biniyogah | Om Bhubah swaha ||
Om Prajapati rishi Anustupa chhandyo Suryadevata vyasta samasta Mahabyahriti homey biniyogah | Om Swah swaha ||
Om Prajapati rishi Brihati chhandyo Prajapatirdevata vyasta samasta Mahabyahriti homey biniyogah | Om Bhur-bhubha-swah swaha ||

In the Gayatri meter, as chanted by sage Prajapati for Lord Agni, **I am performing the Mahabyahriti Hom by offering ghee to the heavens,** *In the Rushmik meter, as chanted by sage Prajapati for Lord Agni, I am performing the Mahabyahriti Hom by offering ghee to the earth, In the Anustup meter, as chanted by sage Prajapati for Lord Agni, I am performing the Mahabyahriti Hom by offering ghee to the world in between, In the Brihati meter, as chanted by sage Prajapati for Lord Agni, I am performing the Mahabyahriti Hom by offering ghee to the cosmos.*

BENEDICTORY PRAYER

উদীচ্য-কর্ম্ম

Udichya karma

Sprinkle water around the havan kunda with the following chant:

প্রজাপতির্ঋষির অদিতির্দেবতা উদকাঞ্জলি সেকে বিনিয়োগঃ । ওঁ অদিতেহ অনুমংস্থাঃ

Prajapati rishi Aditi devata udikanjali sekey viniyogah |
Om Aditeha nwamam stah ||

In the name of sage Prajapati, Oh the mother of all Gods (Aditi),
I am offering this water to you. As I sought your favor to start thus fire worship,
you will grant me its success.

Conclusion of Fire Worship

উদীচ্য-কর্ম্ম
Udichya karma

Sprinkle water around the havan kunda with the following chant:

প্রজাপতির্ঋষি অদিতির্দেবতা উদকাঞ্জলি সেকে বিনিয়াগঃ ।
ওঁ অদিতেহনুমন্যস্ব ।।
Prajapati rishi Aditir devata udakanjali sekey viniyogah |
Om Aditehanumanyaswa ||
In the name of sage Prajapati, Oh the mother of all Gods (Aditi) I am offering this water to you. As I sought your favor to start thus fire worship, you will grant me its success.

Naming the Extininghing Fire

মৃড়াগ্নি
Mriragni

The fire is given a new name (Mriragni, মৃড়াগ্নি) before it is turned off. Mrirah means ocean which gave birth to this earth. It conveys the spirit of eternal, divine ocean that covers the earth.

Welcome the new fire along with the five *mudras* for the welcome (described in previous text):

ওঁ হ্রীং শ্রীং **মৃড়নামাগ্নে ইহাগচ্ছ ইহাগচ্ছ ইহতিষ্ঠ ইহতিষ্ঠ, ইহ সন্নিধহি, ইহসন্নিরুধ্যস্ব, অত্রাধিষ্ঠান কুরু, মম পুজাং গৃহাণ ।।**
Om Mriranamagney Eha gachha eha gachha, eha tishtha, eha tishtha, eha sannidehi, Eha sannidehi,Eha sannirudhaswa, Atradhishtam kuru, mam pujam grihana
Oh the fire with the name of Mrirah (ocean) you are cordially welcome, come close to me, stay close to me and after establishing your presence here, Accept my oblations.

ওঁ মৃড়াগ্নে নমঃ । এষ গন্ধঃ ওঁ মৃড়াগ্নে নমঃ । এতৎ পুষ্প ওঁ মৃড়াগ্নে নমঃ । এতৎ দীপঃ ওঁ মৃড়াগ্নে নমঃ ।
এতৎ হবির্নৈবেদ্যম্ ওঁ মৃড়াগ্নে নমঃ ।
Om Mriragney namah | Esha gandha Om Mriragney namah, etat pushpam Om Mriragney namah | eta dweepah Om Mriragney namah | Etat habir naivedyam Om Mriragney namah ||
Oh the Mrirah-named fire! I am offering with great reverence, the flower, the incense, the lamp, the fire offering (habir) and the food-platter (naivedya), please accept my offering.

Final Offering

পূর্ণাহুতি
Purnahuti

The jajaman (host) and his wife, along with the priest, stand up and give their last offering to the fire. This is called পূর্ণাহুতি (*purnahuti*). While standing, pour a spoonful of ghee, held between both hands, on the fire while chanting the following:

প্রজাপতির্ঋষির্ব্বিরাড্ গায়ত্রী ছন্দো ইন্দ্রদেবতা যশস্কামস্য যজনীয় প্রয়োগে বিনিয়োগঃ।
ওঁ পূর্ণহোমং যশসে জুহোমি, যোহস্মৈ জুহোতি বরমস্মৈ দদাতি, বরং বৃণে,
যশসা ভামি লোকে স্বাহা।

Prajapatir-rishir-Birarah Gayatri chhanda Indra devata Jashaskamasya jajaneya prayogey viniyogah | Om Purnahomam jashashey juhomi, johashmai juhoti baramashmai dadati, Baram briney, jashasha bhami lokey swaha ||

As written by Prajapati rishi in the meter of Brirah-Gayatri, in the name of Lord Indra, I am offering this oblation to the fire for my fame | In this final oblation to the fire I seek your blessing, I seek your boon to grant me a good reputation in this terrestrial world.

Offering of Purnapatra

পূর্ণপাত্র দান
Purnapatra dan

After offering the *purnahuti*, sit down and take the *purnapatra* on your left hand (***Purnapatra***: A tumbler placed on a plate and is overfilled with rice; on the top place a coin and a supari; a ripe banana is placed on the side). Put a flower on the Purnapatra and sprinkle a little water (three times) on it while chanting:

এতে গন্ধ পুষ্পে এতস্মৈ্য পূর্ণপাত্র অনুকল্প ভোজ্যায় নমঃ। এতে গন্ধ পুষ্পেএতদধিপতয়ে শ্রীবিষ্ণবে নমঃ।
এতে গন্ধ পুষ্পেএতদ সম্প্রদানায় ওঁ ব্রহ্মণে নমঃ।।

Etey gandhapushpey etashmai purnapatra anukalpa bhojyaya namah | Etey gandhapushpey etatadhipataye Shri Vishnabey namah ||
Etey gandha pushpey atad sampradanaya Brahmaney namah||

With the scented flower (dipped in sandalwood) I sanctify this raw food for the dinner. I am offering this, with the scented flower, to Lord Shri Vishnu with humility, I am offering this, with this scented flower, to the Brahmin with humility.

বিষ্ণুরোম্ তৎসদদ্য অমুকেমাসি অমুকেপক্ষে অমুকাংতিথৌ অমুকগোত্রঃ অমুকদেবশর্মা
(name and identification of host)
অমুকগোত্রঃ অমুকদেবশর্মা
(name and identification of the priest/Brahmin)
এতদ্ সম্প্রদানায় ব্রহ্মণে নমঃ।

Etat sampradanaya Om Brahmaney namah ||

Vishnurom tatsat adya ___ *(identification of day)* ___ *(identification of the person offering) to* ____ *(identification of the Brahmin)*

Offering this bhojya (raw food for dinner) in the name of Lord Almighty.

The Brahmin, together with the devotee, will empty the *purnapatra* on the fire (that also helps in its extinguishing), along with the coin, banana and *supari*.

Honorarium to priest

দক্ষিণা
Dakshina

Then take the coin and give in the hands of rthe Brahmin:

কৃতৈতৎ হোমকর্মণ সাঙ্গতার্থং দক্ষিণামিদং পূর্ণপাত্রানুকল্পভোজ্যং শ্রীবিষ্ণুর্দৈবতম্ ব্রাহ্মণায় অহং সম্প্রদদে ।।
Kritaitat homakarmana sangatartham dakshinamidam purnapatra anukalpa bhyojyam Shri Vishnuur daivatam Brahmaney aham sampradadey.
After completing the fire worship (homakarma,) I am herewith offering the reward (dakshina) along with the raw food for dinner (bhojya) in the name of Lord Vishnu.

Please note: During the process of *havan* use few pieces of wood to produce ash. Offering of wood at the final offering will yield ash which needs to be mixed with the little havan ghee to make it slightly pasty in order to give *bhasma tilak*.

Extinguishing the fire

অগ্নিবিসর্জন
Agni bisarjan

Pick up the *kamandalu* (Brahma), sprinkle some water around the fire and offer apology for any mistakes I made during the performance of the puja.

ওঁ ব্রহ্মন্ ক্ষমস্ব ।।
OmBrahmana kshamashya
Pardon me Oh Brahman (Lord of the Universe)

Then offer apology to the mother earth that endured the heat of the fire during its worship:

ওঁ যজ্ঞাভার দাহমাতঃ অগ্নিদাহন পীড়িতা । তৎসমস্ত ধরে দেবি পৃথ্বি ত্বং শীতলা ভব ।।
Om yagyabhara dahamatah agnidahana piritah |
Tatsamasta dharey Devi pritwi twam shitala bhava ||
Oh the earth you have endured the weight of the fire place And tolerated the pain of heat,
May you rest in peace after the entire fire ceremony ||

Finally pour the rice of the *purnapatra*. Along with supari, banana, flower and coin, on the fire which helps in turning it off without smoke and fire splatter. ***Note***: Before the rice is poured on the fire, take out a little ash for *tilak* in a small aluminum bowl that contains a small amount of ghee so that the ash sticks to the forehead. After pouring the rice sprinkle a little water (be careful, do not splatter the fire which is caused by its sudden outburst). This is followed by pouring yogurt on the fire to put out the fire.

ওঁ অগ্নেত্বং সমুদ্রং গচ্ছ।
Om Agney twam samudram gachha ||
Oh Agni may you now go to the ocean ||
ওঁ পৃথ্বি ত্বং শীতলা ভব।
Om prithwi twam shitala bhava ||
Oh earth! May you cool down.

Marking the ash

ভস্ম তিলক
Bhasma dharan

Say the following mantras while putting the bhasma.

On the forehead:

ওঁ কশ্যপস্য ত্রায়ুষম্ ।।
Om Kashyapashya trausham ||
Like rishi Kashyam I wish you have a long life ||

On the neck:

ওঁ জমদগ্নস্ত্র্যায়ুষম্ ।।
Om Jamadagney trausham ||
I wish you attain the power of Jamadagni (one of the great sages of ancient India, father of Parashuram, who was one of the incarnations of Vishnu) ||

On the shoulders:

ওঁ যদ্দবানাং ত্র্যায়ুষম্ ।।
Om jadevanam trayusham ||
I wish for you divine characters ||

On the heart:

ওঁ তত্তহস্তু ত্র্যায়ুষম্ ।।
Om tateyhastu trayusham ||
Wish for you youthfulness in your long life ||

Primordial Sound Offering For Jagadhatri

Repeat of primordial sound (Japa)

The mantra or name may be spoken softly, or mentally without any sound. Here we will repeatedly mutter the primordial sound associated with Goddess Saraswati – Owing.

হ্রীং
Hring

Beg excuse after the completion of jap:

ওঁ গুহ্যাতিগুহ্য গোপ্তা ত্বং গৃহাণাস্মৎ কৃতং জপম্ । সিদ্ধির্ভবতু মে দেবী তৎপ্রসাদাৎ সুরেশ্বরী ।।
Om gujhati gujha goptri twam grihanasmat kritam japam |
Siddhir-bhavatu mey devi tatprasadat sureswari ||
Staying in my utter ignorance, I am offering you your name with reverence so that I can be successful by your grace.

Adoration with lamp

আরতি
Arati

Aarati (adoration with lamp) is a special Hindu ritual of worship in which light from wicks soaked in ghee and several other items are offered to the deity in sequence. The priest/devotee circles the items in front of the deity. A minimum of three circles should be made. Special instruction to priest: Fix your eye on the diety. Imagine the purpose of the arati – welcome or farewell. Pour your heart out in welcoming or bidding good bye. The holy pitcher should also be adored following each circle. If Naryayana Sheela is on the platform, show all gestures to Him.

- পঞ্চ প্রদীপ (Lamps with five wicks)
- জলশঙ্খ (water conch)
- বস্ত্র (cloth)
- পুষ্প (flower)
- দর্পন (mirror)
- ধুপকাঠি (incense sticks)
- কপূরদানি (camphor)
- চামর (fan)

While welcoming you can imagine Goddess (the deity), has arrived in your house and need to be led through the dark by showing the light (*pradeep*) with honor. Her feet will be washed (water), wiped (cloth), honored with the gift of flower, air of the environment refreshed (incense and camphor) and finally the deity rests comfortably (fan). You might have said farewell to the goddess but her spirit prevails and reminded in our daily prayer.

Prostration

প্রনাম
Pranam

জয়দে জগদানন্দে জগদেক প্রপূজিতে।
জয় সর্ব্বগতে দুর্গে জগদ্ধাত্রি নমোঽস্তু তে॥

Jaẏadē jagadānandē jagadēka prapūjitē /

Jaẏa sarwagatē durgē jagad'dhātri namōs̓tu tē //

I hail Thee, o all-pervasive Jagaddhatri you are worshipped by all.
Thou art victorious wherever you go,
Oh Durgey (unconquerable)
I bow to thee Oh keeper of the universe.

Farewell treat

দধিকর্ম/দধিকরম্ভ
Dadhikarma or Dadhikarmbha

This special sweet preparation consists of flat rice, sweet puffed rice, yogurt, sweet and banana (চিঁড়ে, মুড়কী, দই, মিষ্টি ও কলা). After mixing them, they are put in big bowls for its offering to the Goddess Durga and then distributed as consecrated *prasad* for all to share.

Offering

Sprinkle little water on the dadhi karma bowl:

এতস্মৈ সোপকরন মিষ্টান্ন-দধিকরম্ভ নৈবেদ্যায় নমঃ।
Etasmhai sopakarana mistanna-dadhikarambha naivedyaya namah
I sanctfy this sweet dish with its accessories for its offering.

Then place a little flower on it

ওঁ এতে গন্ধ পুষ্পে এদধিপতয়ে শ্রীবিষ্ণবে নমঃ। এতৎ সম্প্রদান্যৈ ওঁ হ্রীং শ্রীশ্রীজগদ্ধাত্রীদেবীদুর্গায়ৈ নিবেদয়ামি।
Om! Etey gandhapushpey etadhipataye Shri Vishnabey namah |
Etat sampradanyoi Om Hring Shri Shri Jagadhatri Devi Durgawai nivedayami ||
I am consecrating this dish with humility to Lord Vishnu, the protecof this World,
May I offer this to the divine mother Shri Shri Goddess Durga

Offering to the vital breath
পঞ্চগ্রাসের মন্ত্র
Panchagraser mantra

Keeping your eyes closed, hold the palms of both hands upwards. Put a little water on the left palm and keep still. On your right palm, touch one by one, the four fingers (starting with the little finger) with the right thumb while chanting the four mantras as you touch the fingers. Give a slight circular motion to the palm and imagining that you are offering the food to the Goddess while She is accepting it from you.

ওঁ প্রাণায় স্বাহা, ওঁ অপানায় স্বাহা, ওঁ সমানায় স্বাহা, ওঁ উদানায় স্বাহা ।
Om! Pranaya swaha, Om! Apanaya swaha, Om! Samanaya swaha, Om! Udanaya swaha
Offering this to the vital breaths, prana, apana, samana, udana,

At the end, touch the thumb with the tip of the index finger and chant.

ওঁ ব্যানায় স্বাহা ।
Om! Byanaya swaha
And the vital breath Byanaya

Finally, throw the water into the bowl chanting the last line

ওঁ অমৃতাপি ধানমসি স্বাহা।।
Amritapi dhanmasi swaha
May this lead to immortality

(See addendum for details)

IMMERSION OF THE IMAGE

বির্সজন বিধি
Bisharjan bidhi

Reverence to Remains
নির্মাল্য
Nirmalya

Take a flower and put it on the platform where the deity was placed. The mantra offers respect to the remains of the puja.

ওঁ নির্মাল্যবাসিন্যৈ নমঃ ।
Namah nirmalya basinai namah |
I herewith pay my reverence to the remains of the puja.

Offering Farewell Sweet
দধিকরম্ব/দধিকর্ম
Dadhikaramba/Dadhikarma

Offer the special sweet, called *dadhikaramba*, to Goddess Saraswati before she departs. It is made up of gur (molasses), yogurt (*dadhi*), flat rice (*chipitak*), *murki* (sweet puffed rice), sweet (*sandesh*) and banana (*kadali*) – গুড়, দধি, চিপিটক (চিঁড়ে), মূড়কী, মিষ্টান্ন ও কদলী (কলা). Offer chanting the following mantra three times and each time sprinkle water on the *dadhikarma* preparation.

বং এতস্মৈ সোপকরণ মিষ্টান্ন দধিকরম্ব নৈবেদ্যায় নমঃ ।
Bong, etasmai sopakarana mishtanya
dadhikaramba naivedaya namah ||
Allow me to consecrate the farewell sweet for your consumption

Place a flower on the special sweet preparation (naivedya)

এতে গন্ধপুষ্পে এতধিপতয়ে শ্রীবিষ্ণবে নমঃ ।
এতৎ সম্প্রদান্যৈ এতৎ সোপকরণ মিষ্টান্ন দধিকরম্ব নৈবেদ্যং ওঁ হ্রীং শ্রীশ্রীজগদ্ধাত্রীদেবীদুর্গায়ৈ নিবেদয়ামি স্বাহা ।
Etey gandhapushpey etadhipataye Shri Vishnbey namah ||
Sampradanyai etat sopkarana mishtanna dadhikaramba naivedyam
Om Owing Saraswatai nivedayami swaha ||
I am sanctifying this with flower offered in the name Lord Vishnu. I am offering the special sweet preparation, the dadhikaramba naiveday, to Goddess Saraswati.

Show the panchagras mudra as described in the offering of Paramanna

Offering drinking water
পানীয় জল
Paniajal

Then take a little water with the *kushi* and discard it in the first glass of water (achmania) offering plate with the following mantra:

এতৎ পানার্থোদকম্ ওঁ হ্রীং শ্রীশ্রীজগদ্ধাত্রীদেবীদুর্গায়ৈ নিবেদয়ামি ।
Etat panarthodakam Om Owing Saraswatai nivedayami ||
Here I am offering the glass of water for your drinking

Repeat the above, offering the second glass of water.
এতৎ প্রক্ষাণীয়োদকং ওঁ হ্রীং শ্রীশ্রীজগদ্ধাত্রীদেবীদুর্গায়ৈ নমঃ ।
Etat prakshaniyodakam Om Owing Saraswatwai namah ||
Here is your second glass of water or you to consume |

Immersion of the image
বিসর্জ্জন বিধি
Bisarjan

Prayer

ওঁ বিধিহীনং ভক্তিহীনং ক্রিয়াহীনং যদর্চ্চিতম্ । পুর্ণং ভবতু তৎসর্ব্বং ত্বৎপ্রসাদাৎ মহেশ্বরি ।।
Om bidhihinam bhaktihinam kriyahinam jadarchitam |
Purnam bhavatu tatsarbam twatprasdat meheshwari
I have made the offerings to you without knowing the ritual, With imperfect devotion and inappropriate action, Oh Goddess, the wife of Shiva, Fulfill it with your grace and oblige me.

Put a flower on the holy pitcher and pray with folded hands:

ওঁ জগদ্ধাত্রী দুর্গে দেবী ক্ষমস্ব। ওঁ নির্ম্মাল্যবাসিণৈ নমঃ। ওঁ চন্ডেশ্বর্য্যৈ নমঃ ।
Om Jagadhatri Durgey Devi khamasya| Om Nirmalyabasinyai namah |
Om Chandeyswarjai namah ||
I beg apology Oh Durga, the divine spirit in these remains of flowers
I bow to the Chandi form of Durga associated with these remains||

Moving the deity

Give a little push to the base of the deity while chanting:

ওঁ উত্তিষ্ঠ দেবি চামুন্ডে শুভাং পূজাং প্রগৃহ্য চ । কুরুস্ব মম কল্যাণ অষ্টাভিঃ শক্তিভি সহ ।।
ওঁ গচ্ছ গচ্ছ পরং স্থানং স্বস্থানং দেবী চণ্ডিকে। যৎ পূজিতং ময়া দেবি পরিপূর্ণং তদস্তু মে ।।

ব্রজ ত্বং স্রোতসি জলে তিষ্ঠ গেহে চ ভূতয়ে ।
Om uttishtha Devi Chamundey shubham puram pragrijya cha | Kuruswa mama kalyana ashtabhi shaktibi saha || Om gacha gacha param sthanam swasthanam Devi Chandikey | Jat pujitam maya Devi paripurnam tadantu mey ||
Braja twam shrotashi jaley tishta gehey cha bhutaye ||
Oh Goddess Chamundey (the killer of the Devils Chanda and Munda),
Arise and accept my auspicious worship and bless me with your eight powerful forms (Shakti).
Before you go to your heavenly abode,
Oh Goddess Chandi (the fearful form of fighting mother).
Fill in the void that I might have left during my worship.
As you flow into the stream leave your good wishes at my home for my prosperity.

Placement of water for immersion
জল স্থাপন
Jalasthapan

Place water in a big bowl and sanctify it before immersing the reflection of the deity in the mirror.

ওঁ জগদ্ধাত্রী দুর্গে জগন্মাতঃ স্বস্থানং গচ্ছ পূজিতে। সম্ববৎসর ব্যাতিতে তু পুনর আগমনায় চ।।
ইমাং পূজাং ময়া দেবি যথাশক্তি নিবেদিতাং । রক্ষার্থন্তু সমাদায় বজ্র স্বস্থানমুত্তমং ।।
Om Jagaddhatri durgey jaganmatah swasthanam gachha pujitey | Sambatsara byatitetu punar agamanaya cha || Imam pujam maya Devi jathashakti niveditam |
Raksharthantu samadaya bajra swasthanmuttamam ||
Oh Jagaddhatri, the mother of the Universe, now you go to your heavenly abode after my prayers come back after one year and I will offer you all that I can. Protect us from where you are firmly established.

ওঁ যথাশক্তি কৃতা পূজা সমস্তা শঙ্করপ্রিয়ে । গচ্ছন্তু দেবতাঃ সর্ব্বা দত্ত্বা তু বাঞ্ছিতং বরম্ ।।
কৈলাসশিখর রম্যে সংস্থিতা ভব সন্নিধৌ । পূজিতাসি ময়া ভক্ত্যা নবদুর্গে সুরার্চ্চিতে ।।
ত্বাং প্রগৃহ্য বরং দত্ত্বা কুরু ক্রীড়াং যথাসুখম্ ।।
Om! Jathashakti krita puja samasta Shankarapriye | Gachhantu devatah sarba dattwa to banchhitam baram || Kailasha shikhara ramye samsthita bhava sannidhou | Punitashi maya bhaktya nabadurgey surarchitey || Twam pragrihya baram dattwa kuru kriram jathasukham ||
I have done the worship to the best of my ability, Oh the wife of Shiva.
As you leave, fulfill all my ambitions and
Please stay close to us while you happily live on the mountain top of Kailash (Himalaya).
I will devotedly worship you every time you come along with other Gods.
Bless us while you stay happily amongst us

ওঁ যন্ময়োপহৃতং কিঞ্চিৎ বস্ত্র গন্ধানুলেপনম্ । তৎ সর্ব্বমুপভুজ্য ত্বং গচ্ছ দেবি যথা সুখম্ ।।
ওঁ রাজ্যং শূন্যং গৃহং শূণ্যং সর্বশূন্যা দরিদ্রতা। ত্বা মৃতে ভগবত্যম্ব কিং করোমি বদস্ব তৎ।।
Om janmayopahritam kinchit bastra gandhanulepanam | Tat sarbamupabhujya twam gacha Devi jatha sukham || Om rajyam shunyam griham shunyam sarbashunya daridrata |
Twa mritey bhagabatyamba kim karomi badaswa tat ||
With humility we offered you clothes and essence, and now you go happily.
As you go we feel the emptiness in our kingdom and home.

We feel so very deprived yet in the name of the eternity,
Oh Goddess, advise us as to what to do!

Immersion Process

Take the mirror that was placed at the feet of the image after giving bath to the reflection of Goddess Durga. The mirror has (হ্রীং) mantra written on it with vermilion paste. Immerse it under the sanctified water.

ওঁ নিমজ্জাম্ভাসি দেবি ত্বং পত্রিকা বর্জ্জিতা জলে। পুত্রায়ুর্ধন বৃদ্ধ্যর্থং স্থাপিতাসি জলে ময়া।।
ওঁ পূজীতা দেবীদুর্গা ক্ষমধ্বং।।
Om! Nimajjambhasi Devi twampatrika barjeeta jaley |
Putrayurdhana bridhyartham sthapitasi jaley maya | Om pujita Devi Durga khamadhyam ||
Oh Goddess! Immerse in water as I place the Navapatrika in the water.
I seek your blessing for the expansion of my family (son), life and wealth.
Forgive me Oh Goddess Durga for my faults in my prayers.

Concluding prayers

প্রণাম মন্ত্র
Pranam mantra

ওঁ রোগাং শোকাৎ অপহংসি তুষ্টা, রুষ্টা তু কামান সকলাং অভিষ্টান্।
ত্বাম আশ্রিতানাং বিপন্ন নরাণাং, ত্বমাশ্রিতা হি আশ্রয়তাং প্রয়ান্তি।।
Om rogan shokan apahansi tusta, rusta tu Kaman sakalan abhistan |
Twam ashritanam bipanna naranam, twamashrita hi ashrayatam prayanti ||
Oh Mother Durga, you are happy to destroy all our diseases and calamities.
You are mad about our greed and passion.
You give protection to the humans when they faced calamities
You are the only rescuer and I helplessly come to you to seek your shelter.

বিদ্যাসু শাস্ত্রেষু বিবেকদীপেষু আদ্যেষু বাক্যেষু চ কা ত্বদন্যা।
মমত্বগর্তে অতি মহা অন্ধকারে বিভ্রাময়তি এতৎ অতীব বিশ্বম্।।
Bidyashu shashtreshu Vivekadeepeshu adyeshu bakyeshu cha ka twadanya |
Mamatwagartey ati maha andhakarey bibhramayati etat ateeba vishwam ||
My knowledge, conscience, wisdom and speech are not functioning,
I fell into this pitch dark pit of ignorance, feeling confused lost in this limitless Universe.

বিশ্বেশ্বরী ত্বং পরিপাসি বিশ্বং, বিশ্বাত্মিকা ধায়য়সি ইতি বিশ্বম্।।
বিশ্বেশবন্দ্যা ভবতী ভবন্তি, বিশ্বাশ্রয়া তে ত্বি ভক্তি নম্রাঃ।
Bishweswari twam paripasi Viswam Vishwatmika dharayasi iti bishwam |
Vishwesha bandya bhabati bhabanti, vishwashraya yey twayi bhakti namrah |
Oh the Goddess, the protector of this Universe; holding the Universe with its living creatures.
The World is in praise of you and submits to thy glory. Allow me to pay my reverence to Thee.

দেবী প্রসীদ পরিপালয় নঃ অরিভীতেঃ, নিতং যথা অসুরবধাৎ অধুনা এব সদ্যঃ।
পাপানি সর্বজগতাঞ্চ শমং নয়াশু, উৎপাপ পাপজনিতাংশ্চ মহা উপসর্গান্।।

প্রণতানাং প্রসীদ ত্বং দেবী বিশ্বাতি হারিণি।
ত্রৈলোক্য বাসিনাম্ ঈড্যে লোকনাং বরদা ভব।।
Devi praseed paripalaya nah arivititeyh nityam jatha asurbadhat adhuna eba sadyah |
Papani sarbajagatancha shamam nayashu, utpapa papajanitansch maha upasargan ||
Pranatam praseed twam Devi biswat harini |
Trilokya basinam idye lakanam bara bhava ||
Oh Mother Durga, you are happy to destroy all our diseases and calamities.
You are mad about our greed and passion.
You give us protection when we are surrounded by danger.
I am helplessly approaching you to seek your shelter.
My knowledge, conscience, wisdom and speech are not functioning.
I am confused in the darkness of my ignorance.
Oh the Goddess of the Universe and its protector and holder.
The World is in praise of you and submitting to Thy glory,
Oh Goddess you are so kind to your subjects.
You protect them from all ill-doers (demons), sins and disturbances
I bow to Thee, the destroyer of our enemies.
The entire Universe is in praise of you and I offer my oblations.

Moving the Holy Pitcher

ঘটচালনা
Ghatchalana

Move the holy pitcher while chanting:

ওঁ গচ্ছ গচ্ছ পরং স্থানং স্বস্থানং পরমেশ্বরি । সংবৎসর ব্যতীতে তু পুনরাগমনায়চ ।।
ওঁ ক্ষমস্ব বরদে দেবি মঙ্গল্যং পরমেশ্বরি । সর্ব্বগ শুভগ দেবি দৃষ্টাদৃষ্ট ফলপ্রদ ।।
Gachha gachha param sthanam swastanam parameshwari | Sambatsar byatite tu punaragamanayacha || Om khamasya baradey Devi mangalyam parameshwari |
Sarbaga shubhaga Devi drishtadrishta phalaprada ||
Oh Goddess you now go to your abode after the completion of one year you return here.
Oh the auspicious Goddess! Forgive me for my short comings and bless me.
With your continued blessing we are rewarded with good luck.

After moving the holy pitcher, cut the threads that circles around the *tirkathi*. This symbolically completes the puja process.

Peace Chant
শান্তিমন্ত্র (সামবেদীয়)
Shantimantra (samavedya)

Hold the holy water pitcher on the palm of your left hand. Take out the leaves and dip into the consecrated water. Then sprinkle the holy water on the heads of the attending devotees. Keep chanting the following mantra while sprinkling.

কয়া নশ্চিত্র ইতিঋক্ত্রয়স্য মহাবামদেব্যঋর্ষির্বিরাড়ঃ গায়ত্রীচ্ছন্দ ইন্দ্রো দেবতা

শান্তি কর্মণি জপে বিনিয়াগঃ ।

Kaya naschitra iti riktrayasya Mahabama devya rishir birar Gayatri chhanda Indro devata Shanti karmani japey viniyoga |

This peace chant is written by sage Mahabamadeva
in Gayatri meter and addressed to Indra, the King of the Devas.
Always victorious in numerous ways and friendly to us all, and
whose (Lord Indra) protection surrounds us all.

ওঁ কয়া নশ্চিত্র আভুবদূতী সদা বৃধঃ সখা । কয়া শচিষ্ঠয়া বৃতা ।
ওঁ কস্ত্বা সত্যা মদানাং মংহিষ্ঠো মৎসদন্ধসঃ । দৃঢা চিদারুজে বসু ।
ওঁ অভীষু ণঃ সখিনামরিতা জরিতৃনাম্ । শতং ভবাঃ স্যুতয়ে ।।

Om kaya naschitra ah bhubaduti sada bridhah sakha | Kaya sachisthaya brita |
Om kasta satyo madanam mamhistho matsadhandasah | Drirha chidarujey basu |
Im abhishunah sakhinambita jaritrinam | Shatam bhavah swutaye ||

(Oh Indra) How were you inspired to protect your friends and followers and help them prosper ?
How did you get the strength h to destroy your enemies and defend the righteous people.
Come in hundreds of forms to protect us, your appreciators.

ওঁ স্বস্তি নঃ ইন্দ্রো বৃদ্ধশ্রবাঃ স্বস্তি নঃ পূষা বিশ্ববেদাঃ । স্বস্তি নস্তার্ক্ষ্যো অরিষ্টনেমিঃ,
স্বস্তি না বৃহস্পর্তিদধাতু ।। ওঁ স্বস্তি, ওঁ স্বস্তি, ওঁ স্বস্তি ।।

Om swasti nah Indro bridhdhashravah, swasti nah Pusha Viswavedah | Swasti narstrakshyo arishtanemi swastino Brihaspatirdadhatu | Om Swasti, Om Swasti, Om Swasti ||

May Indra, inscribed in the scriptures do well to us, May Pusha who is knower of world do good to us and May Trakshya who devastates enemies do good to us! May Brihaspati do well to us! OM Peace, Peace, Peace".

ওঁ দ্যৌঃ শান্তিঃ অন্তরীক্ষং শান্তিঃ পৃথিবী শান্তিরাপঃ শান্তি রোষধয়ঃ শান্তিঃ ।
বনস্পতয়ঃ শান্তির্বিশ্বেদেবাঃ শান্তির্ব্রহ্মশান্তিঃ সর্ব্বং শান্তিঃ ।। শান্তিরেব শান্তিঃ সা মা শান্তিরেধি ।

Om dauh shantih antariksham shantih prithibi shantirapah shanthi Roshadhayah shantih banaspataye shanti Vishwadeva shanti Brahmashanti sarbam shantih | Shantireba shanti sa ma shantiredhi || (Rigveda)

There is peace in the sky, there is peace on earth, and there is peace in the heavens.
There is peace in the world. There is peace in the water, there is peace on land.
There is peace in nature (plant, animals, flowers, insects, and herbs)
There is peace in the Universe. There is peace with Brahma, the Creator,
May this all –pervading peace enter into us and
permeate us to the very core of our being.

ওঁ শান্তিরস্তু শিবঞ্চাস্তু বিনশ্যত্ব শুভঞ্চ যৎ । যত এবাগতং পাপ তত্রৈব প্রতিগচ্ছতু স্বাহা ।।

Om shantirastu Shivanchastu binasyata shubhancha jat |
Yata ebagatam papa tatraiba pratigachatu swaha ||

By the grace of Lord Shiva, peace will prevail. May He destroy all the evil to establish peace.
May all the sins (ignorance) be removed and permanently stay away from us.

ওঁ পূর্ণমদঃ পূর্ণামিদম্ পূর্ণাৎ পুর্ণ মুদচ্যতে । পূর্ণস্য পূর্ণমাদায় পূর্ণমেবা অবিশিষ্যতে ।।
ওঁ শান্তিঃ ওঁ শান্তিঃ ওঁ শান্তিঃ

Om purna madah purnamidam purnat purna mudachyatey |

Purnasya purnamadaya purnameba abishishyatey ||
Om Shantih! Om Shantih! Om Shantih!
You are infinite (perfect, absolute) here, you are infinite (perfect, absolute) there, and When we take out the infinite (perfect, absolute) from the infinite (perfect, absolute), The infinite (perfect, absolute) still remains infinite (perfect, absolute).

In other words: **You are Infinite, Absolute and Perfect in every possible way**.

Appeal for Forgiveness

ক্ষমাভিক্ষা
Kshamabhiksha

Human mistakes are inevitable. Hence befor closing the puja one includes the prayer of forgiveness in the benedictory prayers.

Prostration
প্রণাম

With folded hands held on your chest pray:

ওঁ নমো ব্রহ্মণ্যদেবায় গো-ব্রাহ্মণ-হিতায় চ। জগদ্ধিতায় শ্রীকৃষ্ণায় গোবিন্দায় নমো নমঃ।
হে কৃষ্ণ করুনা সিন্ধু দিনোবন্ধু জগৎপতে। গোপেশ গোপিকাকান্ত রাধাকান্ত নমোস্তুতে।।
Om namo Brahmanya devaya go brahmanaya hitaya ca.
Jagaddhitaya Shri Krishnaya Govindaya namo namah
Hey Krishna karuna sindhu deenabandhu jagatpatey |
Gopesha gopikakanta radhakanta namastutey
I offer my respectful obeisance to the Supreme Lord, who is the well-wisher of the cows and the Brahmanas, as well as all living entities in general.
I offer my obeisance to the Lord of the Universe, known as Krisna and Govinda.
Oh Krishna the ocean of mercy, friend of the destitutes, Lord of the Universe, protector of the cow (provider) and sweet heart of the milk maids, and beloved of Radha, I bow to you.

Pray with folded hands

ওঁ অজ্ঞানাদ্ যদি বা মোহাৎ প্রচ্যবেতা ধ্বরেষু যৎ । স্মরণাদেব তদ্ বিষ্ণোঃ সম্পূর্ণং স্যাদিতি শ্রুতিঃ ।।
Om agyanad jadi ba mohat prachyabeta dwreshu jat |
Smaranadev tad Vishno sampurnam syadriti shruti ||
All the faults that I incurred while performing the puja will be complete as I remember Lord Vishnu seeking His forgiveness.

Pray with folded hands:

ওঁ অসতো মা সৎ গময়, তমসো মা জ্যোতীর গময়, মৃত্যুর মা অমৃতং গময়।
Asato ma sad gangaya, Tamaso ma jyotir gangaya, Mrityorma amritam gamaya

Oh Lord Almighty:
Lead us from unreal (ignorance) to the truth (knowledge) Lead us from darkness to light
Lead us from death to immortality (Brahadaranyaka Upanishad — I.iii.28)

Honararium to the priest (muladakshina)
দক্ষিণা
Dakshina

Put an appropriate denomination coin on the floor. Sprinkle a little water on the coin and place a flower on it.

এতস্মৈ কাঁঞ্চনমূল্যায় নমঃ। এতদ অধিপতয়ে শ্রীবিষ্ণবে নমঃ। এতৎ সম্প্রদানায় ওঁ শ্রীজগদ্ধাত্রৈ দুর্গাদেবৈ নমঃ ।
Etadmsi kanchana mulaya namah | Etat adhipataye Shri Vishnabey namah ||
Etat sampradanaya Om Durgadevai namah ||
May I sanctify the coin in the name of Lord Vishnu, our protector.
I am offering this to the priest in the name of Goddess Durga

বিষ্ণুরোম তৎসৎ অদ্য ------- মাসে --------- পক্ষে ------- তিথৌ ভাস্করে ------- গোত্র শ্রী ------- দেবশর্ম্মণঃ দেবী পুরানোক্ত বিধিনা শ্রীজগদ্ধাত্রি প্রীতিকামনয়া কৃতৈতৎ বার্ষিক জগদ্ধাত্রিপূজা কর্ম্মণঃ সাঙ্গতার্থং দক্ষিণামিদং কাঞ্চনমূল্যং শ্রীবিষ্ণু দৈবতং শ্রীজগদ্ধাত্রিদেবৈ তুভ্যমহং সম্প্রদদে ।।
Om Vishnurom tatsad adhya --- month --- fortnight (lunar) ---- day bhaskarey --- gotra Shri ---- devasharmanah Devi puranokta bidhina Shri Jagaddhatri pritikamanaya kritaitat Barshik saratkalin Jagaddhatripuja karmanah sangatartham Dakshinamidam kanchanamulyam Shri Vishnu daivatam Shri Jagaddhatri devai tubhyamaham sampradadey ||
*On this auspicious day (**bhskarey**), in the name of Lord Vishnu, in the month of ---- in the lunar fortnight of ---- on the tithi (day) of ---- I will offer this money to ---- gotra of name ---- (the priest) who completed the annual Jagaddhatri Puja of autumn, by the method described in Devi Puran, In the name of Lord Vishnu and Goddess Jagaddhatri, I am giving it to you.*

Seeking Forgiveness

অচ্ছিদ্রাবধারণ
Achidrabadharan

Take a little water in your right palm and chant. After completing the chant discard the water in the offering plate (*tamrapatra*):

ওঁ যদক্ষরং পরিভ্রষ্টং মাত্রাহীনঞ্চ যদ্ভবেৎ। পূর্ণং ভবতু তৎসর্ব্বং ত্বৎপ্রসাদাৎ সুরেশ্বরী ।।
মন্ত্রহীনং ক্রিয়াহীনং ভক্তিহীনং সুরেশ্বরী । যৎ পূজিতং ময়া দেব পরিপূর্ণং তদস্তুমে।
ওঁ কায়েন মনসা বাচা কর্ম্মনা যৎ কৃতং ময়া, তৎ সর্ব্বং পরিপূর্ণং তৎ প্রসাদাৎ সুরেশ্বরী।
Om jadaksharam paribhrashtam matrahinancha jadbhabet | Purnam bhavatu tatsarbam tatprasadat sureshwara | Mantraheenam kriyaheenam bhaktiheenam Sureshwara | Jat pujitam maya Deva paripurnam tadastumey || Om kayena manasabacha karmana jat kritam maya | Tat sarbam paripurnam tad prasadat sureshwari ||

All the mistakes I committed unknowingly in reading the script, Oh Lord make them perfect by your grace. I do not know the mantras, the rituals and even I lack the devotion to perform them right, yet what I did, Oh Lord, make them right. I could not bring in words what I wanted to say, but I did my best. Please fill in the void I left and bless me.

Resolving Errors

বৈগুন্য সমাধান
Baigunya samadhan

Pray with folded hands

ওঁ অজ্ঞানাদ্ যদি বা মাহাৎ প্রচ্যবেতা ধ্বরেষু যৎ । স্মরণাদেব তদ্ বিষ্ণোঃ সম্পূর্ণং স্যাদিতি শ্রুতিঃ ।।
Om agyanad jadi ba mohat prachyabeta dhwareshu jat |
Smaranadeva tad Vishno sampurnam syaditi shruti ||
All the omissions in my performance of puja will be completed
When I remember Lord Vishnu and seek His forgiveness.

এতদ্ সর্বং কর্ম্মফলং শ্রীদেবী জগদ্ধাত্রী চরণে সমর্পয়ামি।
Etad sarbam karmaphalam Shri Devi Jagaddhatri charaney samarpayami |
I am submitting here to the feet of Goddess Durga with utmost humility
The results of my worship.

Conclude your prayer by seeking forgiveness from the Goddess and taking shelter under our protector, Lord Vishnu.

নমো জগদ্ধাত্রি দেবী ক্ষমস্বঃ । নমো জগদ্ধাত্রি দেবী ক্ষমস্বঃ । নমো জগদ্ধাত্রি দেবী ক্ষমস্বঃ । হরি ওঁ তৎসৎ ।।
***Namah Jagaddhatri Devi Khamashyah \ Namah Jagaddhatri Devi Khamashyah ***
Namah Jagaddhatri Devi Khamashyah \ Hari Om tatsat ||
Forgive me Oh Goddess Jagaddhatri for my mistakes (3). I submit in the name of Lord Vishnu, my protector. Let Thy will be done, Oh Hari (Vishnu)

AUDIO V >> Listen to the audio by clicking on the link below.

http://www.agiivideo.com/books/audio/Jagaddhatri/Audio-Jagaddhatri-V-Shankaracharya-1.mp3

PRAYERS AND SONGS

RECONCILIATORY PRAYER FOR MOTHER DURGA

Divya Aparadha Stotra of Mahishasurmardini

By Shankaracharya

শিশোনাশির বাক্যম জননী তব মন্ত্রম প্রযপিতুম্ কিশোরে বিদ্যায়াম্ বিষম বিষয়ে তিষ্ঠতি মনঃ ।
ইদানিং চিৎভিতো মহিষ গলঘন্টা ঘনর্বা নিরালম্বো লম্বোধর জননী কমযামি স্মরণম্ ।।১।।

*

শিশুকালে বলিতে পারিনি কথা, ছিলনা প্রার্থনা মোর মনে । যৌবনে ছিলাম ব্যস্ত বিদ্যা অর্জনে ।
বিষয়ে আসক্ত হয়ে, কারি কারি ধন নিয়ে বার্ধক্যে এসেই ভীত বৃষঘন্টার নিনাদে ।
ওগো লম্বোদর জননী, কর মোরে রক্ষা, পড়েছি বিপদে ।।

*

Shishonashir bakyam Janani taba mantram prajapitum Kishore vidyayam bishama bishayey tishthati manaha | Idaning chittbhito Mahishagalaghanta ghanarba Niralambo lambodar janani Kamajami sharanam ||

When I was an infant I could not speak andI could not utter your prayers. When I was young I was busy with my studies and my mind was focused on worldly things. But now I am afraid as I hear the bells of Yama's bull (approaching death). Oh the mother of Ganesha (Lambodara) where can I go for my shelter other than you? .

পৃথিব্যাম্ পুত্রাস্হে জননী বহবহসন্তী সরলা বরম্ ত্যেসাং মধ্যে দুরিতসহিতোয়্যম্ তব সুত ।
মদিয়্যোয়ম্ ত্যাগঃ সমুচিতমিদম্ নো তব শিবে কুপুত্রো জায়েতঃ ক্বচিদপি কুমাতা ন ভবতি ।। ।।২।।

*

তব শত ভক্ত মাঝে এ নরাধম রয়, পাছে মোরে কর ত্যাগ রয়েছে সংশয় । কুপুত্র অনেক হয়, কুমাতা কখনো নয় ।।

*

Prithivyam putrashtey janani bahabahasanti saralahBaram tesham madhyey duritasahitoyam taba suta | Madiyoyam tyagaha samuchitamidam no taba shivey Kuputro jayeta kwachidapi kumata na bhavati ||

You have hundreds of obedient children in this world but out of them this son of yours is the worst. If you leave me, Oh the wife of Lord Shiva,it will not be right. There could be a bad son but there can never a bad mother.

পরিত্যক্তা দেবাঃ কঠিনতর সেবা কুলতয়া ময়া পঞ্চাশিতের্ধিকমপনিতে তুবয়সি ।
ইদানিং মে মাতঃ তবয়দি কৃপাণাপি ভবিতা নিরালম্বো লম্বোদর জননী কম্যামি স্মরণম্ ।।৩।।

*

সর্বদেব ছেড়ে গেল মোরে এই ভেবে, হয়নি সাধন ভজন নিষ্ঠার অভাবে ।
এখন এসে পঁচাশিতে, এ ভব সাগরে, তুমি না করিলা দয়া কে করিবে মোরে ।।

*

Paritwakta devah Kathinatara seva kulataya Maya panchashiter-adhika-mapapanitey
tubayashi Idanim me matah Tabayadi kripanapi bhabita
Niralambo lambodar janani Kamajami sharanam

All the Gods have left me as I could notfollow their rigorous rituals of worship. Now, I am 85 years old, desperately seeking your favor. In this pitiable condition, if I do not have your compassion, Oh Mother of Ganesha, where will I go for my shelter?

জগন্মাতরমাতঃ তব চরণসেবা ন রচিতা, নবাদত্তম্ দেবী দ্রবিনমপিভূয় স্তব ময়া ।
তথাপিত্বং স্নেহম্ ময়ি নিরুপম্ যত্র পুরুষে, কুপুত্রো জায়েতঃ ক্বচিদপি কুমাতা ন ভবতি ।।৪।।

*

হে মাতঃ, করিনি তোমার পূজা তাই মনে ভয়, তবু মোরে ছাড়নিকো, দিয়েছ আশ্রয় । কুপুত্র অনেক হয়, কুমাতা কি কবে রয় ।।

*

Jaganmatarmatah taba charanaseva na rachita Nabadattam Devi drabinamatibhuya staba maya | Tathapitwan sneham mayi nirupam yatra purushey
Kuputro jayetah kwachidapi kumata na bbhati.

Oh the goddess of the Universe!I have never cared to touch your feet; Gave my offerings or prayed to you And yet you, the compassionate loving mother,had been so kind to me. There could be a bad child but never a bad mother.

চিতা ভস্মালেপো গরলমসনম দিক্‌পটধরো, জঠাধারী কণ্ঠে ভুজগ পতিহারি পশুপতি ।
কপালি ভুতেসো ভজতি জগদীশৈক পদবিম্, মৃলাণি, রুদ্রাণি, শিব শিব ভবানিতি জপতঃ ।।৫।।

*

ভস্মমাখা, জঠাধারী, আকণ্ঠ গড়ুষ করি পান, বিষধর গলে নিয়ে তব নাম করিছে বয়ান ।
হয়ে পশুপতি, জগদীশ্বর, তবু ডাকিতে ভুলেনি, মৃলানি, রুদ্রানি, শিবা, শিবা, ভবানী ।।

*

Chita bhashmalepo Garalmasanam dikpatadharo Jatadhari kanthey bhujaga patihari Pashupatih | Kapali bhuteysho Bhajati jagadeeshaika padabim
Mrilani, Rudrani, Shiva Shiva Bhavaniti japataha ||

Covered with funeral ashes, your husband Shiva, with poison in his throat and circular vision, grows interlocked hair, carries poisonous snakes around his neck, is known as Pashupati (Lord of all beings). He, the king of the ghosts, gets the credit as Lord of the Universe (Jagadishwara) by chanting your names to seek your favor —
Mrilani, Rudrani, Shiva Shiva Bhavani.

নারাদিতাসি বিধিনা বিবিধো-উপচারৈ, কিং রুক্ষচিন্তনপরইর নকৃতম্ বচোভি ।
শ্যামে ত্বমেব যদি কিঞ্চনময়ি অনাথে, ধৎসে কৃপাম্ উচিতমম্ব পরমত্ববৈব ।।৬।।

*

না জানি ভকতি স্তুতি, আমি দীনজন, মধুর বাক্যে তোমায় করিনি ভজন ।
ওগো ভগবতী তুমি দয়ার সাগর, অসহায় সন্তানের তুমিই নির্ভর ।।

*

Narayadhitasi bidhina bibidho-upacharai Kkim rukshachintanaparair nakritam bachovi | Shyamey! Twameba yadi kinchanamayee anathey
Dhatsey kripam uchitamyamwa paramtwabaiba

I have neither performed any ritual nor given various offerings to you, nor did I utter flowery words in your praise, Oh compassionate blissful mother!
Please consider me to be your helpless son who needs your protection.

আপৎসু মগ্নম্ স্মরণম্ ত্বদিয়ম্, করোমি দুর্গে করুণার্নবেসি
নৈতৎছটত্বং মম ভাবয়েতা, ক্ষুধা ত্রিশার্তা জননীম্ স্মরন্তি ।।৭।।

*

এই মহা সংকটে তব নিয়েছি স্মরণ, মাগো তুমি কৃপা কর জানি অভাজন ।
শিশু যবে কান্না করে মা, মাগো বলে, মা তখনি শিশুটিরে নেয় কোলে তোলে ।।

*

Apatsu magnam smaranam twadiyam Karomee Durgey karunaarnabesi
Naitat-chatatwam mama bhavayetahKshudha trisharta jananim smaranti

I am remembering you in my distress, Oh Goddess Durga have compassion for me. This feeling of mine is not unusual because the child cries for the mother when hungry or thirsty.

জগদম্ব বিচিত্রমত্রকিম্, পরিপূর্ণা করুণাস্তি চিন্ময়ি
অপরাধ পরমপরাব্রিতম্, নহি মাতা সমুপ্যেক্ষতে সূতম্ ।।৮।।

*

জননী, জগদম্বা, এই বিশ্ব নিকর, তব কৃপায় পরিপূর্ণ জগত সংসার ।
ক্ষমো মম অপরাধ, জননী যেমতি, কভু নাহি করে ত্যাগ তাঁহার সন্ততি ।

*

Jagadamba bichitramatrakim Paripurna karunaasti chinmayi
Apraradha paramparabritam Nahi mata samupekhshatey sutam

Oh Goddess of the universe (Jagadamba)! In this world of multitude, you are wholesome, kind and compassionate. Pardon my faults as no mother will ever leave her child uncared.

মৎসমো পাতকি নাস্তি পাপঘ্নি তৎসমা নহি, ইবম্ জ্ঞাত্বা মহাদেবী যথাযোগ্যম্ তথা কুরু
মম সম পাতকি নেই এ বিশ্ব মাঝার, বলে দাও কি করিলে তরিব সংসার ।।

*

Matsamo pataki nastee papaghni twatsama nahi Ibam gyantma MahaDevi!
Yathayogyam tatha kuru ||

In this world there is no one more sinful than me, Oh Mother! And no one will pardon my faults like you. Knowing this, Oh Goddess, do what you feel to be appropriate.

AUDIO VI Listen to the audio by clicking on the link below.

http://www.agiivideo.com/books/audio/Jagaddhatri/Audio-Jagaddhatri-VI-Shankaracharya-2.mp3

Bhavanustakam

By Shankaracharya

ভবান্যষ্টক স্তোত্র

ন তাতো ন মাতা ন বন্ধুর্নভ্রাতা, ন পুত্রো ন পুত্রী ন ভৃত্যো ন ভর্ত্তা।
ন জায়া ন বিদ্যা ন বৃত্তির্ম্মমৈব, গতিস্ত্বং গতিস্ত্বং ত্বমেকা ভবানি।।

Na tato na mata na bandhur na bhrata na putro na putri na bhrityo na bharta |
Na Jaya na Vidya na brittismarmoiba gatistwam gatistwam twameka bhavani ||

Neither father, nor mother, nor brother, nor children, nor grandchildren Nor servants, nor master, nor wife nor knowledge Can rescue you from your final days,
Oh Goddess Durga I have no other way than to take your shelter.

ভব দ্বারপারে মহাদুঃক্ষ ভারে প্রপন্নঃ প্রকামী প্রোলোভী প্রমত্তঃ। কুসংসারপাশ প্রবদ্ধ সদাহং গতিস্ত্বং গতিস্ত্বং ত্বমেকা ভবানি।।

Bhava dwarparey mahaduksha bharey prapannah prakami prolobhi pramattah | Kusansarpasha prabanddha sadaham gatistwam gatistwam twameka bhavani ||

When I reach the gate of the heaven, depressed with sorrows, repenting My days of life with passion, greed, desire, tied to bad habits and company Oh Goddess I find no other way than to take your refuge. Oh the Mother of the Universe.

ন জানামি দানং ন চ ধ্যানযোগং ন জানামি তন্ত্রং ন চ স্তোত্র মন্ত্রম্।
ন জানামি পূজাং ন চ ন্যাসযোগং, গতিস্ত্বং গতিস্ত্বং ত্বমেকা ভবানি ।।

Na janami danam na cha dhyanjogam na janami tantram na cha stotra mantram |
Na janami pujam na cha nyasajogam, gatistwam gatistwam twameka bhavani ||

I have neither given any donation nor did I meditate nor I performed any riual
Nor did any prayers amd mantras Neither I know how to do worship nor I know the rituals,
I only find that I have no other way that to take your refuge. Oh the Mother of the Universe.

ন জানামি পূণ্যং ন জানামি তীর্থং, ন জানামি মুক্তিং লয়ং বা কদাচিৎ।
ন জানামি ভক্তিং ব্রতং বাপি মাতঃ গতিস্ত্বং গতিস্ত্বং ত্বমেকা ভবানি ।।

Na janami punyam na janami tirtham, na janami muktim layam ba kadachit |
Na janami bhaktim bratam bapi matah gatistwam gatistwam twameka bhavani ||

I do not know what is the divine act, nor I have visited any pilgrimage, Nor I bothered to know the path of salvation or what happened afer death Nor I practiced devotion, or fasting, I have no other way Oh Mother than to seek your refuge. Oh the Mother of the Universe.

কুকর্ম্মী কুসঙ্গী কুবুদ্ধিঃ কুদাসঃ, কুলাচারহীনঃ কদাচারলীনঃ। কুদৃষ্টিঃ কুবাক্য-প্রবন্ধঃ সদাহং, গতিস্ত্বং গতিস্ত্বং ত্বমেকা ভবানি।।

Kukarmi kusangi kubuddhih kudashah, kulacharahinah kadacharleenah |
Kudrishtih kubakya prabanddhah sadaham, gatistwam gatistwam twameka bhavani ||

I was always involved in bad acts, kept bad company, took bad advice, and worked against my family and society. I looked at bad things, said bad words all the time,
I find no way for my rescue than to seek your refuge,
Oh the Mother of the Universe.

অনাথো দরিদ্রো জরারোগযুক্তো, মহাক্ষীণদীনঃ সদা জাড্যবক্তোঃ।
বিপক্তৌ প্রবিষ্টঃ প্রবুদ্ধঃ সদাহং, গতিস্ত্বং গতিস্ত্বং ত্বমেকা ভবানি।।
Anatho daridro jararogajukto, mahakshindeenah sada jadyabaktoh |
Bipaktou prabishtha prabuddhah sadaham, gatistwam gatistwam twameka bhavani ||
The poor, the destitutes, the diseased, the week, the handicaps, the helpless, the people who confronts danger, always seek your shelter, you are their only refuge
Oh the Mother of the Universe.

AUDIO VII >> Listen to the audio by clicking on the link below.below.

http://www.agiivideo.com/books/audio/Jagaddhatri/Audio-Jagaddhatri-VII-Chandipath.mp3

Abridged Chandipath

সংক্ষেপে শ্রীশ্রীচণ্ডীপাঠ

হংসযুক্তবিমানস্থ ব্রহ্মাণীরূপধারিণি । কৌশাম্ভঃ ক্ষরিকে দেবি নারায়নী নমাস্তু তে ।।
Hansayuktabimanastha Brahmanirupadharini |
Kaushantah ksharikey devi Narayani namastutey ||
Sitting on the swan, with the image of the Goddess of the Creator You are holding the orange pitcher to remove the hunger Oh Narayani (consort of Vishnu), accept my reverence

ত্রিশূল চন্দ্রাহিধরে মহাবৃষভ বাহিনি । মাহশ্বরী স্বরূপেণ নারায়ণি নমাস্তুতে ।।
Trishula chandrahidharey mahabrishava bahini |
Maheshwari swarupena Narayanai namastutey ||
Holding the trident, riding on the giant bull,
You take the image of Shiva's consort, Oh Narayani, accept my reverence.

ময়ূর কুক্কুটবৃতে মহাশক্তি ধরেহনঘ । কৌমারী রূপ সংস্থান নারায়ণি নমাহস্তু তে ।।
Mayura kukkutabritey mahashakti dhareynagha |
Kaumari rupa samsthanan Narayani namahstu tey ||
You ride on the peacock and fowl, holding the great power to destroy the serpants
You are in the form of a maiden, Oh Narayani, I offer my reverence to you.

Chanting starts here

যা দেবী সর্ব্বভূতেষু চেতনত্য অভিধীয়তে । নমস্তস্যৈ, নমস্তস্যৈ নমস্তস্যৈ নমো নমঃ ।।
Ya devi sarbabhuteshu Chetanatya abhidhiyatey |
Namastasai namastasai namastasai namo namah ||
You exist as the consciousness in all the living creatures
I repeatedly offer my reverence to you

যা দেবী সর্ব্বভূতেষু বুদ্ধি রূপেণ সংস্থিতা । নমস্তস্যৈ, নমস্তস্যৈ নমস্তস্যৈ নমো নমঃ ।।
Ya devi sarbabhuteshu Buddhi rupena sangsthita |
Namastasai namastasai namastasai namo namah ||
You exist as the wisdom in all the living creatures
I repeatedly offer my reverence to you

যা দেবী সর্ব্বভূতেষু নিদ্রা রূপেণ সংস্থিতা । নমস্তস্যৈ, নমস্তস্যৈ নমস্তস্যৈ নমো নমঃ ।।
Ya devi sarbabhuteshu Nidra rupena sangsthita |
Namastasai namastasai namastasai namo namah ||
You exist as sleep in all the living creatures
I repeatedly offer my reverence to you

যা দেবী সর্ব্বভূতেষু ক্ষুধা রূপেণ সংস্থিতা । নমস্তস্যৈ, নমস্তস্যৈ নমস্তস্যৈ নমো নমঃ ।।
Ya devi sarbabhuteshu Kshudha rupena sangsthita |
Namastasai namastasai namastasai namo namah ||
You exist as hunger in all the living creatures
I repeatedly offer my reverence to you

যা দেবী সর্ব্বভূতেষু ছায়া রূপেণ সংস্থিতা । নমস্তস্যৈ, নমস্তস্যৈ নমস্তস্যৈ নমো নমঃ ।।
Ya devi sarbabhuteshu Chaya rupena sangsthita |
Namastasai namastasai namastasai namo namah ||
You exist as a shadow in all the living creatures
I repeatedly offer my reverence to you

যা দেবী সর্ব্বভূতেষু শক্তি রূপেণ সংস্থিতা । নমস্তস্যৈ, নমস্তস্যৈ নমস্তস্যৈ নমো নমঃ ।।
Ya devi sarbabhuteshu Shakti rupena sangsthita |
Namastasai namastasai namastasai namo namah ||
You exist as power in all the living creatures
I repeatedly offer my reverence to you

যা দেবী সর্ব্বভূতেষু তৃষ্ণা রূপেণ সংস্থিতা । নমস্তস্যৈ, নমস্তস্যৈ নমস্তস্যৈ নমো নমঃ ।।
Ya devi sarbabhuteshu Trishna rupena sangsthita |
Namastasai namastasai namastasai namo namah ||
You exist as thirst in all the living creatures
I repeatedly offer my reverence to you

যা দেবী সর্ব্বভূতেষু ক্ষান্তি রূপেণ সংস্থিতা । নমস্তস্যৈ, নমস্তস্যৈ নমস্তস্যৈ নমো নমঃ ।।
Ya devi sarbabhuteshu Khanti rupena sangsthita |
Namastasai namastasai namastasai namo namah ||
You exist as patience in all the living creatures
I repeatedly offer my reverence to you

যা দেবী সর্ব্বভূতেষু জাতি রূপেণ সংস্থিতা । নমস্তস্যৈ, নমস্তস্যৈ নমস্তস্যৈ নমো নমঃ ।।
Ya devi sarbabhuteshu Jati rupena sangsthita |
Namastasai namastasai namastasai namo namah ||
You exist as individual character in all the living creatures

I repeatedly offer my reverence to you

যা দেবী সর্ব্বভূতেষু লজ্জা রূপেণ সংস্থিতা । নমস্তস্যৈ, নমস্তস্যৈ নমস্তস্যৈ নমো নমঃ ।।
Ya devi sarbabhuteshu Lajja rupena sangsthita |
Namastasai namastasai namastasai namo namah ||
You exist as modesty in all the living creatures
I repeatedly offer my reverence to you

যা দেবী সর্ব্বভূতেষু শান্তি রূপেণ সংস্থিতা । নমস্তস্যৈ, নমস্তস্যৈ নমস্তস্যৈ নমো নমঃ ।।
Ya devi sarbabhuteshu Shanti rupena sangsthita |
Namastasai namastasai namastasai namo namah ||
You exist as peace in all the living creatures
I repeatedly offer my reverence to you

যা দেবী সর্ব্বভূতেষু শ্রদ্ধা রূপেণ সংস্থিতা । নমস্তস্যৈ, নমস্তস্যৈ নমস্তস্যৈ নমো নমঃ ।।
Ya devi sarbabhuteshu Shraddha rupena sangsthita |
Namastasai namastasai namastasai namo namah ||
You exist as reverence in all the living creatures
I repeatedly offer my reverence to you

যা দেবী সর্ব্বভূতেষু কান্তি রূপেণ সংস্থিতা । নমস্তস্যৈ, নমস্তস্যৈ নমস্তস্যৈ নমো নমঃ ।।
Ya devi sarbabhuteshu Kanti rupena sangsthita |
Namastasai namastasai namastasai namo namah ||
You exist as the beauty in all the living creatures
I repeatedly offer my reverence to you

যা দেবী সর্ব্বভূতেষু লক্ষ্মীরূপেণ সংস্থিতা । নমস্তস্যৈ, নমস্তস্যৈ নমস্তস্যৈ নমো নমঃ ।।
Ya devi sarbabhuteshu Lakshmi rupena sangsthita |
Namastasai namastasai namastasai namo namah ||
You exist as divine wealth in all the living creatures
I repeatedly offer my reverence to you

যা দেবী সর্ব্বভূতেষু বৃত্তি রূপেণ সংস্থিতা । নমস্তস্যৈ, নমস্তস্যৈ নমস্তস্যৈ নমো নমঃ ।।
Ya devi sarbabhuteshu Britti rupena sangsthita |
Namastasai namastasai namastasai namo namah ||
You exist as disposition in all the living creatures
I repeatedly offer my reverence to you

যা দেবী সর্ব্বভূতেষু স্মৃতিরূপেণ সংস্থিতা । নমস্তস্যৈ, নমস্তস্যৈ নমস্তস্যৈ নমো নমঃ ।।
Ya devi sarbabhuteshu Smriti rupena sangsthita |
Namastasai namastasai namastasai namo namah ||
You exist as memory in all the living creatures
I repeatedly offer my reverence to you

যা দেবী সর্ব্বভূতেষু দয়া রূপেণ সংস্থিতা । নমস্তস্যৈ, নমস্তস্যৈ নমস্তস্যৈ নমো নমঃ ।।
Ya devi sarbabhuteshu Daya rupena sangsthita |
Namastasai namastasai namastasai namo namah ||

You exist as kindness in all the living creatures
I repeatedly offer my reverence to you

যা দেবী সর্ব্বভূতেষু তুষ্টি রূপেণ সংস্থিতা । নমস্তস্যৈ, নমস্তস্যৈ নমস্তস্যৈ নমো নমঃ ।।
Ya devi sarbabhuteshu Tushti rupena sangsthita |
Namastasai namastasai namastasai namo namah ||
You exist as satisfactioon in all the living creatures
I repeatedly offer my reverence to you

যা দেবী সর্ব্বভূতেষু মাতৃ রূপেণ সংস্থিতা । নমস্তস্যৈ, নমস্তস্যৈ নমস্তস্যৈ নমো নমঃ ।।
Ya devi sarbabhuteshu Matri rupena sangsthita |
Namastasai namastasai namastasai namo namah ||
You exist as motherly love in all the living creatures
I repeatedly offer my reverence to you

যা দেবী সর্ব্বভূতেষু ভ্রান্তিরূপেণ সংস্থিতা । নমস্তস্যৈ, নমস্তস্যৈ নমস্তস্যৈ নমো নমঃ ।।
Ya devi sarbabhuteshu Bhranti rupena sangsthita |
Namastasai namastasai namastasai namo namah ||
You exist as confusion in all the living creatures
I repeatedly offer my reverence to you

ইন্দ্রয়াণাম অধিষ্ঠাত্রী ভূতানাঞ্চাখিলষু যা । ভূতেষু সততং তস্যৈ ব্যাপ্তিদেব্যৈ নমো নমঃ ।।
Indrayanama adhishtatri Bhutananchakhileshu ja |
Bhuteshu satatam taswai byaptadevai namo namah ||
You command the sensuary feelings existing in all living elements
You are in every living being and you are omnipresent, I bow to you

চিতিরূপেণ যা কৃৎস্নমেতদ্ ব্যাপ্য স্থিতা জগৎ । নমস্তস্যৈ, নমস্তস্যৈ নমস্তস্যৈ নমো নমঃ ।।
Chitirupena ja Kritsnametad byapya sthita jagat |
Namastasai namastasai namastasai namo namah ||
Your bliss is present everywhere covering the entire Universe.
I repeatedly offer my reverence to you.

ADDENDUM
Puja List

BASIC LIST: Part 2	
দ্বার ঘট ২	Pitcher at the door 2
পুষ্প	Flower
তুলসী	Tulasi
দূর্ব্বা	Durba
পুষ্প	Flower
তুলসী	Tulasi
দূর্ব্বা	Durba
পুষ্প মালা (বড়)	Garland (big)
পুষ্প মালা (ছোট)	Garland (small)
আম্র পল্লব	Mango leaves
ডাব বা নারকল	Coconut (ripe or unripe)
মিষ্টান্ন	Sweets
মুড়কী	Sweet rice
নৈবেদ্যর থালা ৪ :	Naivedya (food platter) 4
পঞ্চদেবতা	Five gods (five mounds)
নবগ্রহ	Nine planets (nine mounds)
প্রধান (লক্ষ্মী)	Principle deity (Lakshmi), one single mound
নারায়ণ	Narayana
অন্যান্য নৈবেদ্য :	Other platter:
ফল	Fruit
মিষ্টি	Sweet
কুচা নৈবেদ্য	Platter of small mounds
গেলাস, ২	Tumblers 2
ভোজ্য	**Bhojya (uncooked food materials)**
বাসমতি চাল এক প্যাকেট	Basumati Rice one packet
রান্নার মশলা	Spice
ঘী (বা তেল)	Ghee (or oil)
মুগডাল	Moog Dal (pulse)
কাঁচা সব্জী পাঁচ রকম	Raw vegetable (five kinds)
পঞ্চামৃত	Mixture of five sweets: Yogurt, milk, ghee, honey and sugar
দেবীর শাড়ী	Sari for Goddess
ঘটের গামছা	Kitchen towel (red) for holy pitcher

BASIC LIST: Part 3	
হোম সামাগ্রী	Hom (havan) materials
হোম কুন্ড	Fire pot
বিল্বপত্র	Bel leaf (wood apple)
বালি	Sand
কাঠ	Wood
কাঠি (সমিধ)	Wooden sticks
ঘী	Ghee
দধি	Yogurt
পূর্ণপাত্র (চাল, সুপারী, পয়সা)	Overflowing rice tumbler (rice, beetle nut, coin)
পান-মশলা	Beetle leaf condiments
ভোগ	Cooked food (Bhog)
পুরোহিতের জামা/নতুন কাপড়	New cloth or shirt for purohit (shirt)

SPECIAL LIST FOR DURGA PUJA	
আরতির জিনিষ পঞ্চপ্রদীপ, র্কপূর-দানি, জল শঙ্খ, পুষ্প, ধূপকাঠি,বস্ত্র, দর্পণ ও চামর।	**For adoration with lamp** Lamp with five wicks, water-conch, *gamcha* or red cloth, flower, small cloth, mirror, incense stick, camphor on its holder (see list of puja utensils) and fan (*chamar*). ***Concept of Arati (adoration)*** Show lamp to lead the goddess into the house (lamp), wash feet (water conch), dress (cloth), flower to beautify, mirror to look at, incense to purify the air, camphor to purify air and fan to rest.
নবপত্রিকার জিনিষ কলাগাছ, গোটা হলুদ, কড়ি, সুপারি, লাল সুতো, ফুলের মালা, গোলা সিঁদুর।	**Navapatrika** (A banana plant on which nine twigs of separate fruit bearing plants tied with a red thread. A small *gamcha* holding two beetle nuts, whole turmeric, shells (kari), and tied over the tied nine branches). Put vermillion pase on banana leaf and put the sari with veil on the banana plant, looking like a "veiled woman" and place on the right of Ganesh (your left). .

ঘট স্থাপন নিচে মাটি, পঞ্চগুঁড়ি পঞ্চশষ্য তার উপর জল ভরা ঘট, মুখে নারকোল আর আম্র পল্লব তার উপর লাল গামছা তার উপর ফুল (Appendix দেখো)	**Holy pitcher** Earth at the bottom, on which make design with five colors or sprinkle the color on the earth, over that sprinkle five grains (paddy, til, barley, wheat, white mustard). Over that a pitcher filled with water.
অধিবাসের জিনিষ বরনডালা (আলতা, সিঁদুর, কাজল-লতা, চন্দন, পুষ্প, ধান, দুর্বা, শঙ্খ, আতপ চাল, দর্পণ, লাল সুতো, মাটি, পাথর, লোহা, প্রদীপ ও চামর।)।	**Beauty platter** On the palm platter arrange the things described in Bengali. Alta (red liquid used in decoration of feet), vermillion, black suit (eye lash?)
নতুন কাপড় নারায়ণের ১টি ধুতি অথবা বড়ো তোয়ালে। শিবের ১টি ধুতি অথবা ছোট তোয়ালে। ৪টি রংগীন তোয়ালে অথবা শাড়ী - লক্ষ্মী, সরস্বতী, চণ্ডী, জয়া ও বিজয়ার জন্য। ১টি দেবী দুর্গার শাড়ী, ২টি সাদা ছোট তোয়ালে কার্ত্তিক ও গনেশের জন্য।	**New clothes** Dhoti or big towel for Narayana Same for Shiva Colored towel or sari for Lakshmi, Saraswati, Chandi, Jaya and Bijaya. Best sari for Goddess Two small white towels for Kartik and Ganesh.
সপ্তমী দন্তকাষ্ঠ ১, বিল্বপত্র, ফুল, দুর্বা পূজার জোগাড় মহাস্নানের জিনিষ তেল, হলুদ, অষ্টকলসের জল, সহস্রধারা ছাকনি, তিল, দুধ, মধু, চন্দন, অগরু, এক গ্যালন (gallon) ঝরণার জল।	**Saptami** General puja arrangements and arrangements for Holy bath. Oil, turmeric, eight tiny pitchers, strainer for thousand stream of water. Aromatic wood, various aromatic oils, various water sources, bathing powders and ointments. Flowers for pushpanjali

QUESTIONS, SYMBOLS AND TERMINOLOGIES

What is Om?

Om or **Aum** is the basis of all sounds, the universal symbolic word for divinity. Hence every mantra begins with Om, connecting our thoughts with divinity.

Aum became the sacred word in Vedas, Hum of the Tibetans, Amin of the muslems, and Amen of the Egyptians, Greeks, Romans, Jews and Christians. Amen in Hebrew means "Sure" and "Faithful". Aum is the all-pervading sound emanating from the Invisible Cosmic Vibration (Holy Ghost of Christians), God in His aspect of Creator; the "Word" of the Bible, the voice of the creation, testifying the divine presence in every atom. Aum can be heard within you (*Anahata*) as you plug your ears and close your eyes focusing on the sound that is vibrating within your body. In biological terms, it is the sound of the inner function of the body that includes the heartbeat.

In the imagination of the prehistoric sages, Om originated as the primordial sound, the sound that took place at the time of the Creation of the Universe, which the scientists of the modern era call "Big Bam" in the theory of creation by Sir James Jeans.

To which direction the devotee/priest should face, while performing the puja?

By tradition, the priest faces east for all deities. In case of Goddess, facing north is recommended. The author, however, believes that the above tradition may be not be emphasized on a global scale in the new age. A convenient location is all that is needed with a sincere heart to serve the Lord.

CULTURAL SYMBOLS OF HINDUS

Havan

Havan is a ritual of fire worship in Hindus. Fire was discovered (or, more precisely, the controlled use of fire) probably about 70,000 years ago (Early Stone Age); although its opportunistic use can be traced to 400,000 years back. Discovery of the controlled use of fire marked the dominance of humans over other animals. Because of its numerous use and use in our daily lives, fire or Agni, became one of the most important Gods of the Hindus.

Deep (lamp)

A lamp is an earthen saucer like container, filled with ghee or butter with a twisted cotton tape immersed in it. It is lighted in every Hindu household and temple in India. The cotton tape keeps sucking the ghee to yield a cool bright light, a flame. In nature the flame is considered to be the source of infinite energy of positive currents. In early days lamp was the only source of light to see in darkness. Great emphasis is also placed on performing "***Aarati***" in India during worship of any deity. The *aarti* flame is moved around the idol for the devotees to have a good look of the

deity, and then the devotees put out their palms to receive the aarti aura for their good health and prosperity.

Betel Leaf (paan)

During worship or rituals, leaves from some select trees (mango, betel leaf, banana) are used as essential accessories, but among them Betel Leaf enjoys a place of pride in India. During marriage, the bride appears with covered eyes, using betel leaves before she takes her first look at the groom. The use of betel leaf is considered as a noble trait and on all auspicious celebrations; betel leaf has become a symbolic item denoting freshness and prosperity. The Skanda Purana says that the Betel Leaf was obtained during the ocean churning (Samudramanthan) by the Gods and demons. It has many rich herbal properties.

While performing Satyanarayana puja the Bengalis place five betel leaves on the platform or on the side with betel nut (supari), sweet and coin. This is called mokama. At the end of the puja this is given to five married women to receive their blessing for the host family. Most common use of betel leaf is as after-dinner treat for chewing Areca nut (Areca catechu) or betel nut (supari) wrapped in it. The betel nut is a mild stimulant which can be further promoted by the use of tobacco products that contributes nicotine.

Tilak, Dot and Bindi

It is the display of the position of the wearer. Vermillion powder is put on the forehead of women in order to display their marital status of the woman. Wearing of the vermillion powder or *sindur* is considered as auspicious for married women. It can also be used as a beauty spot (*bindi*). Ancient Indian had an indomitable urge to communicate his thoughts and so symbols were developed to communicate the religious denomination, sect or ideology. The commonly used materials for putting the mark are sandalwood paste, vermillion (*sindur*), lime, turmeric, saffron, musk, agar, sandal and ash (*bibhuti*) for men and women.

Swastik Mark

The word swastika comes from the Sanskrit word *suastika* (*su* means good and *asti* means well-being), meaning any lucky or auspicious object. Its origin probably dates back to the Indus Valley Civilization. It is a sacred symbol of good luck and eternity in many other ancient civilizations. The Aryans adopted the Swastik as a symbol for the good of humanity. Then the Hindus added some more arms to the Swastik to denote happiness in married life and worldly successes. The holy pitcher carries the mark of swastik.

Sacred Thread

যজ্ঞোপবীত

Yajnopavita

Sacred thread is a bunch of cotton threads, with nine cords in three bunches of three, all of same length. The sacred thread is worn by conservative Brahmins and some other castes. It normally hams from the left shoulder down under the right shoulder (see picture). This position of the sacred thread is called *Upaviti*. At the performance of some inauspicious ceremonies (like death or tarpan) one should be *Prachnaviti* when the sacred thread should ham from the right shoulder. At times the sacred thread is chamed to *Niviti* position when the sacred thread is worn round the neck like a garland.

Wearing of the sacred thread signifies that the Brahmin is initiated to the spiritual knowledge through the ceremony of *Upanayana*. The thought behind the Upanayana is followed by other religions also. Short background information may not be inappropriate.

A Brahmin takes birth twice – dwija (twice-born). The first birth is from the natural mother and father like any other animal. The second birth is from Savitri (Goddess of Knowledge) and the teacher or *guru* is his father in his natural age of eight. In early days, at the age of eight the Brahmin boy was sent to the teacher (guru). He stayed in the *ashram* or hermitage for four years. There he was initiated to Brahminhood (*Savitri* or Gayatri initiation) and received the spiritual knowledge from the guru. His life was simple (*Brahmachari*), abstained from all pleasures of life, shaved his head, wore only two sets of dresses, lived on begging and supported by the community. He cooked for the teacher and did all his house hold chores. During his stay with the teacher he wore three girdles – three strands of cotton thread, *munja* grass and deer skin. When he left the ashram, at the age of twelve, the girdles of Munja grass and deer skin were replaced by two sets of cotton girdles like the one he was already wearing. Thus he carries home nine threads of cotton, tied in three bunches, which is called যজ্ঞোপবীত, *Yajnopavita*.

OFFERING TO VITAL BREATHS

পঞ্চগ্রাসের মন্ত্র
Panchagraser mantra

ওঁ প্রাণায় স্বাহা, ওঁ অপানায় স্বাহা, ওঁ সমানায় স্বাহা, ওঁ উদানায় স্বাহা, ওঁ ব্যানায় স্বাহা, ।।
Om! Pranaya swaha, Om! Apanaya swaha, Om! Samanaya swaha, Om! Udanaya swaha,
Om! Byanaya swaha, ***Amritapi dhanmasi swaha***
Offering this to five vital breaths, prana, apana, samana, udana, byanaya
ওঁ অমৃতাপি ধানমসি স্বাহা
that will lead to immortality

Background information

These verses are normally chanted before eating and have great philosophical significance. According to Vedic tradition, every act eventually becomes an act of worship. Food is essential for our sustenance. The prayer offered before eating is dedicated to the all pervasive Supreme Brahman so that the energy derived from the food be used to serve Him.

It is universally accepted that breath (*ana*) is the vital force behind life. Five vital breaths (*ana*) control the inner function of the body. Thus it manifests the power of the Supreme in the bodily plane. These vital breaths are responsible for different activities – *prana* (principle breath that we inhale to supply oxygen to every cell of our body), *apana* (excretory activity), *samana* (digestive activity), *udana* (respiratory activity that we exhale), and *vyana* (circulatory activity).

Offerring process
পঞ্চগ্রাস মন্ত্র
Panchagras mantra
(Dedicated to the five vital breaths of the body)

The offering is done with special gesture called, পঞ্চগ্রাস মুদ্রা **(***Panchagras mudra)* which is described in the following section. It is important that you set up in your mental picture that the deity is taking the food from your hand as you show the moving gesture.

Take a small amount of water on your left palm. Move the fingers of your right palm from the consecrated food towards the Goddess. The five mantras refer to five kinds of air in our body to sustain our lives. The *panchagras mudra* (পঞ্চগ্রাস মুদ্রা) is the same as the offering to the *pranabayu*, explained elsewhere.

1. Get your left palm into the *grass mudra* (eating posture). In other words, depress the central section of the left palm. Put a small amount of water on it.

2. Then join the thumb to the little finger and offer with the following mantra while moving your hand towards the deity , imagining your desire to feed her:

ওঁ প্রাণায় স্বাহা
***Om pranaya swaha* |**
Dedicated to the principle breath that I am inhaling

Contined to next page

3. Then join the thumb with the ring finger and say, again move your right hand towards the deity, imagining your effort to feed her:

ওঁ অপানায় স্বাহা

***Om apanaya swaha* |**

Dedicated to my excretory system of the body

4. Then join the thumb with the middle finger and say,

ওঁ সমানায় স্বাহা

***Om samanaya swaha* |**

Dedicated to the digestive system of the body

5. Then join the thumb with the pointing finger and say,

ওঁ উদানায় স্বাহা,

***Om udanaya swaha* |**

Dedicated to the respiratory activity of the body

6. Finally, join all fingers and say,

ওঁ ব্যানায় স্বাহা ।।

***Om vyanaya swaha* ||**

Dedicated to the circulatory system of the body

Calls for prayers

Ringing bells:
In all religions there are ways to herald calls for the prayers. Thus ringing of church bell and Azan in Muslims are comparable to ringing of bells in temples or during Hindu puja rituals. The metallic sound within a circular body in contained environment produces a resounding echo, which spreads in all directions. Hindu believers feel that the sound of bell invokes the deity's blessings and purify the environment. There are other instruments to create similar sound like manjira that is played with devotional songs.

Blowing of conch

This is another way to draw attention towards spiritual activities. It heralds important events and auspicious celebrations and calls all the faithful for the worship of the deity. Conch is a type of shell through which wind is blown and it makes a typical sound. As the conch is a natural product, two conches rarely make exactly same sound. On the mythological picture, conch shell or Shankh was obtained as a gift from the ocean - churning by the Gods. The spiral formation inside the conch shell is symbolic of infinite space. All naturally occurring conch shells yield cosmic sounds, which can be heard by holding the shell close to one's ears. On the battlefield of Kurushetra in the Mahabharatha, every morning the blowing of the shankh, symbolized the starting of the war.

Uloo

In Bengalis uloo sound is created by rapidly moving the tongue while the wind is blown out with corresponding sound. It is the sound of auspicious occasions like marriage or during doing aarati.

Some Common Terminologies

Dhyan: Meditation on the image or deity in focus.
Pranam: Prostration. It can be done by touching the feet or by laying on the ground with folded hands stretched ahead towards the deity. One should always do pranam to elder people respecting their age-old wisdom.
Prarthana and ***Pronam***
"Prarthana" is appeal and "pranam" is obeisance or bowing with humility
Namaskar: Casual form of offering respect. Put the palms together and hold them on the chest.
Stuti: Adoration of the deity.
Stob: Singing the glory
Prarthana: Appeal and request.
Stotra (স্তোত্র), Stab (স্তব) and Stuti (স্তুতি)
Stotra, Stab and Stuti are Sanskrit words, essentially a hymn addressed to the Divinity. It is a way of elaborate praise for the divinity. It can be a prayer, a description, or a conversation. These expressions of divine appreciation comes from the same verb, *stu* (to praise), and basically all of these mean "praise". *Stotras*, *stabs* and *stutis* are part of popular devotional literature which are not bound by the strict rules as some other ancient Indian scriptures, such as found in Vedas and Upanishads.

Puja: Puja is the Hindu way of worshipping which includes all the above and offerings of various things in the name of the divinity.

Three basic Gods of the Hindus

Brahma, Vishnu and Maheshwar (Shiva) are the three basic Gods of Hindus associated with Creation, Preservation and Destruction of the Universe. As the preservation of human race (and other living creatures) are in the hands of Vishnu, He is the foremost God of Invocation.

Vedas and Chandas

Vedas means knowledge. These are the core Hindu scriptures and perhaps written before 1700 BC. These are hymns and verses dedicated to various Gods. There are four Vedas: The Rigveda (the oldest), Yajurveda, Samaveda and Atharvaveda. The Vedas, in accordance with Hindu tradition, are apuruseya or in other words were not of human origin. They were supposed to have been directly revealed by God which the sages heard and remembered (*sruti* and *smriti*). The rituals described in this book are from Samaveda. In the traditional way the verses were written and sung in certain pattern, or meter, called ***Chanda***. Chanda is the science of prosody in which the composition of the text has a specific quantity of alphabets. One has to learn it under strict guidance from traditional teachers in order to keep the sanctity. Thus the puja rituals were only limited to the Brahmins. This tradition is now changed and all verses are now pronounced as mantras without the tune.

The main chandas are: ***Gayatri, Ushnik, Anushtubh, Bruhati, Pankti, Trishtubh*** and ***Jagati.*** These will be mentioned during the chanting of the mantras and hence its origin has been described here. In many verses you will also find the name of the creator which is attached with the chanda.

PUJA UTENSILS

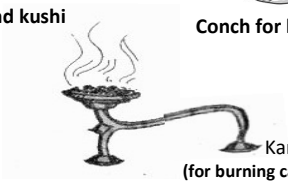
Diya

Kosha and kushi

Conch for blowing

Pancha pradeep lamp with 5 wicks

Bell



Karpoordani
(for burning camphor)

Incense to burn

Arati plate

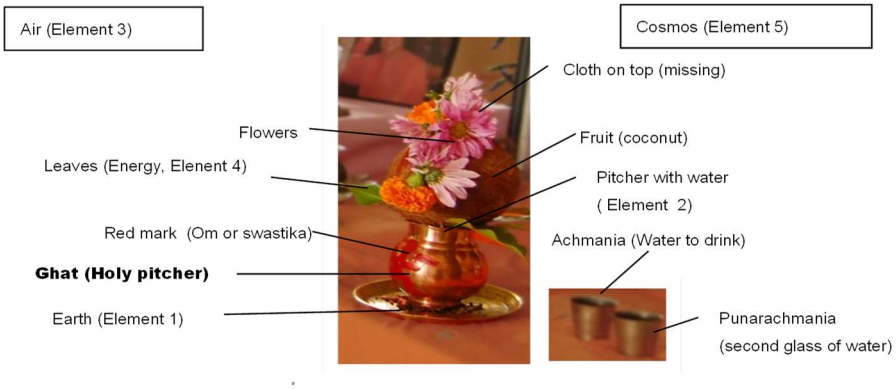
Water conch

Flower plate (pushpapatra)

Seats for worship

Lamp stand with 5 wicks

THE HOLY PITCHER



FIVE ESSENTIAL ELEMENTS OF LIFE
As represented by the Holy pitcher

Earth (1)

Water (2)

Air (3)

Energy (solar energy in leaves, 4)

Cosmos (5)

Holy pitcher and five great elements of life

According to Hindu believe (1700 B.C.) life consists of *pancha mahabhuta,* or "five great elements". They are:

Tej (energy), Ap (water), kshiti (earth),
Marut (air), Vyom (cosmos).

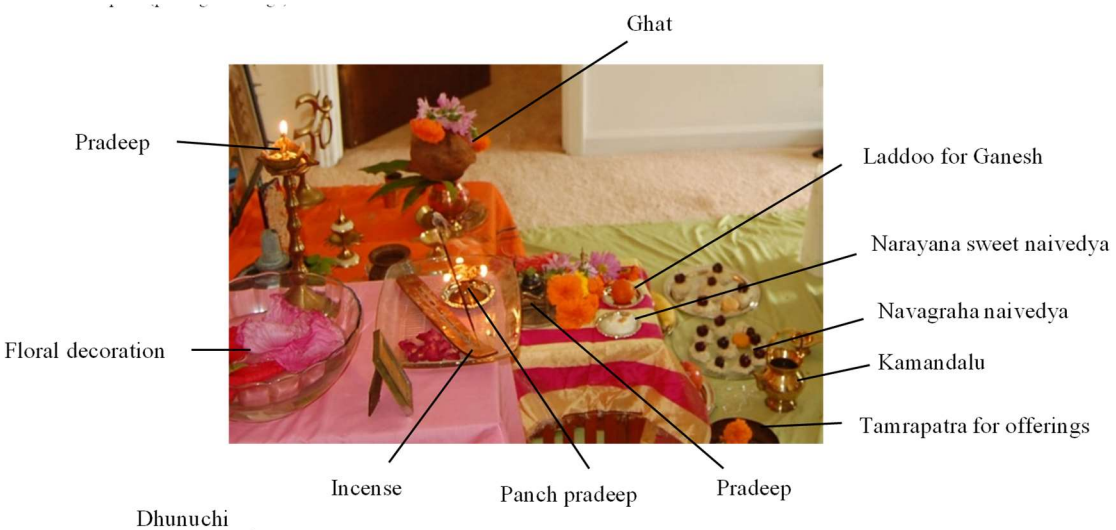
Human body is made of these five elements and after death the body dissolves into these elements of nature, may that be as ashes or by decay. Thus balancing cycle of nature. Because life depends on these five great elements Hindus relate them as God's blessing.

Now you can evaluate the incorrect claim of the west as quoted below.

"In the fifth century B.C. Greek philosopher Empedocles **originated** the concept of four elements of nature: Fire, Water, Air, and Earth. These represent the realms of the cosmos within which, and of which, all things consist. These four elements were discussed in the writings of Plato, and the early Greek physicians Hippocrates and Galen used them to describe the four humors of the body. A century later, Aristotle and the Pythagoreans added the fifth element, which they called Ether. This element represents the substance of the heavenly bodies, which is latent in all things. This element is also called Quintessence or Space. ***These same five elements are also*** *found in Hinduism, which influenced the philosophy of Yoga".*

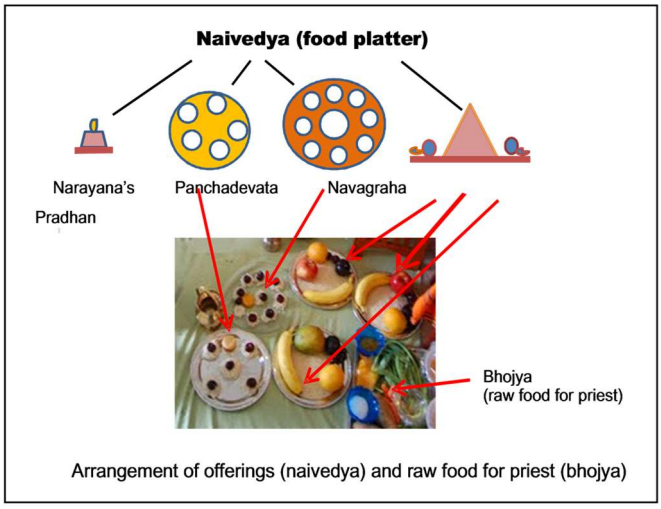
The time has come to awaken our new generation to appreciate the contribution of our ancestors and feel proud about them by understanding the significance of puja rituals.

PUJA ARRANGEMENTS



Flower plate (pushpa patra)

PRANAM



Arrangement of offerings (naivedya) and raw food for priest (bhojya)

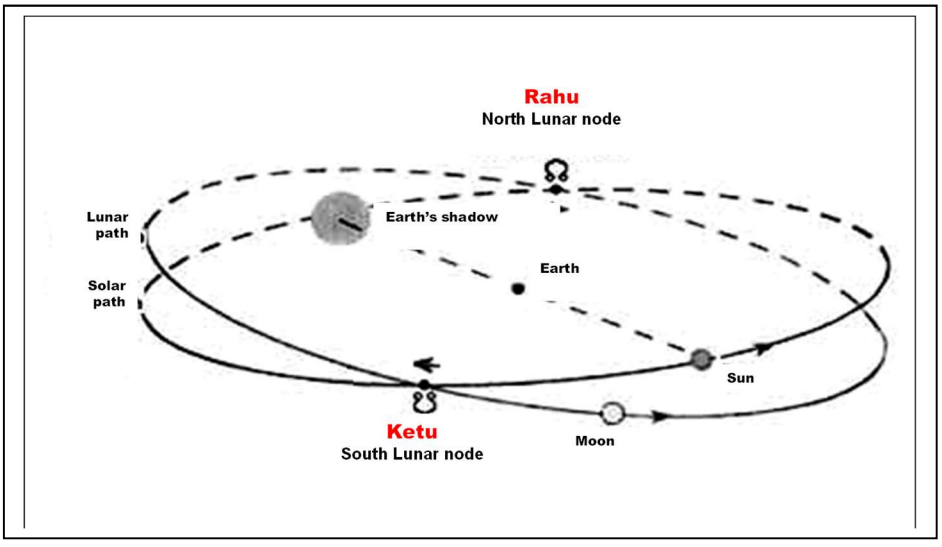
PANCHADEVATA (Includes one Goddess) - Brahma, Vishnu, Mahes

Navagraha in Hindu scriptures

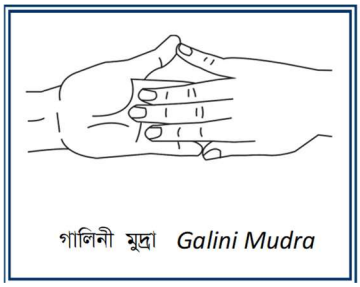
Most planets or *grahas* are generally malefic in nature. Navagrahas refer to nine planets of which seven planets exist that gives the names of the seven days in the week. Two of the planets, Rahu and Ketu are invisible planets, described in Hindu mythology. They denote the points of intersection of the paths of the sun and the moon which cause the eclipse of sun and the moon respectively. The story of Rahu and Ketu is given in a separate insert. They are the traffic signs, not the causative elements; karmic influence supersedes the influence of the planets. Here is the list of navagrahas (nine astrological planets)

Surya (Sun, Ravi, Ravibar, Sunday)
Chandra (Moon, Som, Sombar, Monday)
Mangala (Mars, Mangalbar, Tuesday)
Budha (Mercury, Budhbar, Wednesday)
Brihaspati (Jupiter, Brihaspatibar or Gurubar, Thursday)
Shukra (Venus, Shukrabar, Friday)
Shani (Saturn, Shanibar, Saturday)

Rahu (Invisible planets, not included in weekdays)
Ketu (Invisible planets, not included in weekdays)



MUDRAS

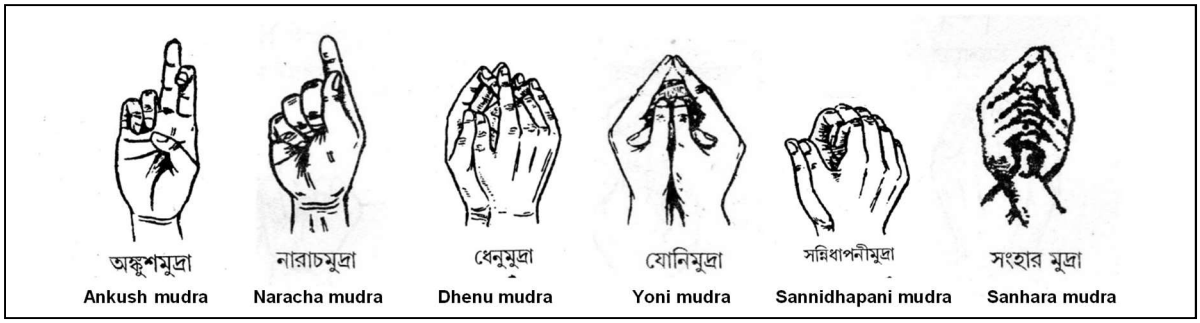

গালিনী মুদ্রা *Galini Mudra*

Mudra is the hand expression to communicate with God (deity, His icon). It can be compared with dancing. In the text throughout this book many mudras will be referred. We are quoting a few here.

Special offering (*Bisheshargha*)

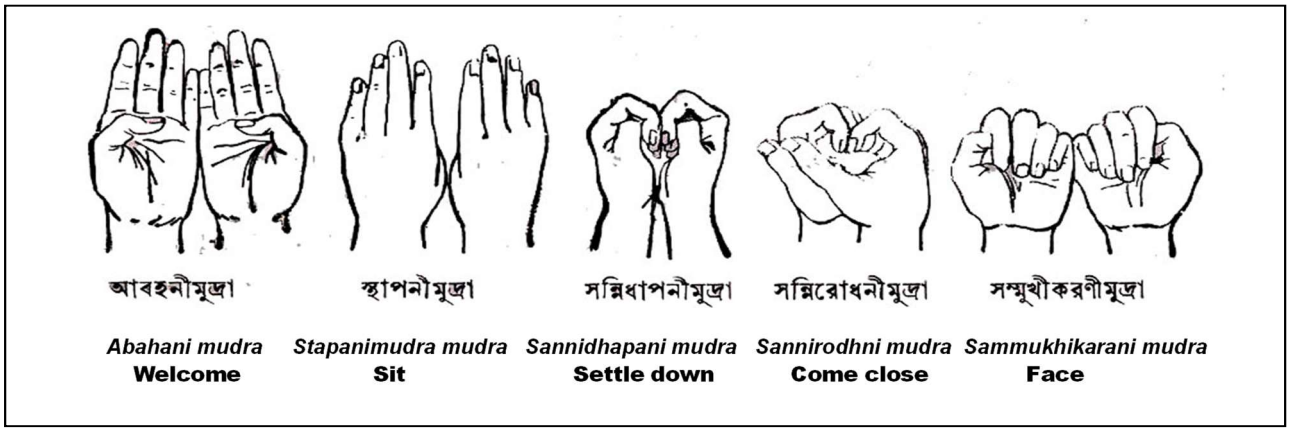
These mudras are shown while establishing the water-conch on a tripod (জলশঙ্খ, *jalashankha*). Divine spirits are called to settle in the water covered with a red flower and durba grass. The water is then sprinkled around for sanctification. All the mudras are shown over the water conch. *Galini Mudra* is used in some occasions during meditation. Uses of other mudras are referred in the text.

Various mudras referred in the text



Five welcome mudras

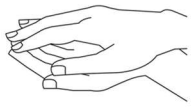
Five welcome mudras are used to welcome God or deity. They indicate the gestures of welcome, sit, settle down, come close and face me.



প্রার্থনামুদ্রা
Prarthana mudra

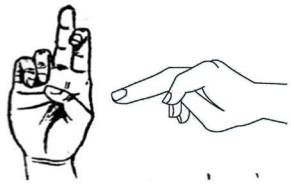
মৎস্যমুদ্রা
Matsa mudra

যোনিমুদ্রা
Yoni mudra



সঙ্কল্প মুদ্রা
Sankalpa

অবগুণ্ঠনমুদ্রা
Abagunthan mudra



অঙ্কুশমুদ্রা অঙ্কুশমুদ্রা
Ankusha mudra

অভয়মুদ্রা
Abhai mudra

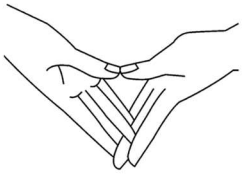
জ্ঞান মুদ্রা
Gyan mudra

কুর্ম্মমুদ্রা(১)
Kurma mudra (1)

কুর্ম্মমুদ্রা(২)
Kurma mudra (2)

তত্ত্ব মদ্রা
Tattwa mudra

প্রাণা মুদ্রা
Prana



ধেনুমুদ্রা(১)
Dhenu mudra (1)

ধেনুমুদ্রা(২)
Dhenu mudra (2)

মুণ্ড মুদ্রা
Munda mudra

খড়্গ মুদ্রা
Kharga mudra

আবাহন মুদ্রা
Abahan

OUR TEAM OF EDITORS

Bibhas C. Bandyopadhyay

Bibhas C. Bandyopadhyay, M.D. (Dr. Bandy) was born in Calcutta, India in 1941 in a middle class family with limited income. His parents were highly devoted and he grew in an atmosphere of Hindu faiths and believes.

After receiving his high school diploma Bibhas went to Ramkrishna Mission in Belgharia, near Kolkata for his undergraduate education. While in college he became a disciple of Swami Shankarananda Maharaj in Belur Math and started doing daily worship service in Ramkrishna Mission. This gave the foundation of his later interest of becoming a Hindu Priest.

Bibhas received his Medical Degree from Calcutta University in 1964 with a gold medal in pathology and honors in Medicine and Surgery. He came to United States in 1967 and joined Johns Hopkins University with specialization in ENT (Ear-Throat-Nose) and then became an Associate Professor in same institution serving until 1977. Dr. Bandy finally settled down in Hagerstown, Maryland, in 1977 and started his private practice in his specialty. He retired from medical practice in October 2017. During his 50 years of private practice he published several articles in Medical journals and raised a wonderful family.

Working closely with Dr. Kanai L. Mukherjee for more than twenty five years, Dr. Bandy became a recognized priest of Washington, D.C. and Baltimore area, including his association with the Washington Kali Temple. His experience of performing puja rituals in the capital of the USA makes him a forerunner on the subject. He has generously volunteered in writing the Bengali script, selection of the mantras, and general collaboration with the author at every step. He is highly motivated in performing all Hindu Puja rituals in an organized manner and presenting their significance to the younger generation with great enthusiasm.

Aloka Chakravarty

Dr. Aloka Chakravarty is the Director of Biometrics at US Food and Drug Administration. She holds a Master of Statistics from Indian Statistical Institute and a Ph.D. in Mathematical Statistics from Temple University. During her 20 year tenure at the Agency, she has been instrumental in bringing many well-known drugs to market. She has published and presented extensively and is recognized as an international thought leader in the area of surrogate marker methodology. This method is used to accelerate drug approval in areas of unmet medical need such as HIV and Oncology. In 2010 she was awarded the FDA Award of Merit, the highest scientific achievement recognition at the Agency.

What sets Aloka apart from her academic and scientific accomplishments is her deep respect and understanding of Sanskrit language, Hindu religion and Puja rituals. She grew up in a progressive yet religious environment, learning the significance of the rituals from her grandmother and later from Drs. Mukherjee. She continues to be committed to this massive undertaking despite her heavy work-life commitments.

Dr. Bibha Mukherjee (1926-2007)

Dr. Bibha Mukherjee (1926-2007) is the pioneer of this project. She was a gruaduate of Calcutta University (1946) and received her Ph.D. in Geography from University of Iowa (USA) in 1964. She was married to Dr. Kanai Mukherjee in 1954. She served as professor at Banaras Hindu University (1947-1970) and later at Morgan State University, in Baltimore (MD, USA, 1972-2000). She retired as Professor Emderitus in 2000 after teaching for over 50 years.

She achieved success professionally while maintaining a strong commitment to her friends and family. In her quiet, unassuming way, she helped countless people through all manners of difficulty. She is most remembered for her selfless generosity, strong personality, love of knowledge and dedication to the Hindu culture. Loved and respected by all who knew her, she touched therir lives in a special way.

Kanai L. Mukherjee

Professor Kanai Mukherjee, popularly known as Cyber Grandpa, was born in a priest family in Varanasi (July 4, 1926). As he was the eighth child, he was named after Krishna (Kanai). He learned his priesthood from his father Pandit Haribrahmo Bhattacharjee *alias* Mukherjee, and from his maternal uncle Professor Brahomadhab Bhattacharjee. (***Note***: Bhattacharjee is a title given to dedicated priests).

His father became blind when Dr. Mukherjee was five years old. So he became his father's "blind man's dog" and learnt the puja rituals by sitting next to his father until he took his sacred thread at the age of ten. After reaching his puberty he started doing the Hindu rituals to assist the family. When he reached his adulthood he was frustrated with the poor return of his family trade. Out of frustration he moved into science and married a non-Brahmin, Dr. Bibha Mukherjee (1954). His wife motivated him to relearn the priesthood as an academician. This book is the outcome of this unique combination. Dr. Mukherjee often refers his wife, with respect, as his "guru" who came into his life as God's blessing.

Dr. Mukherjee came to the west alone in 1959 and was later joined by his wife and three small children. Dr. Mrs. Mukherjee received her doctorate in Geography from the University of Iowa (1964). Both of them were teachers of long standing. After his immigration to USA, Dr. Mukherjee promoted the Bengali tradition of Hindu puja rituals in the Baltimore-Washington DC area and became deeply involved in explaining the significance of the rituals to local people, various educational institutions and churches. His weekend priesthood did not mask his professional career of medical technology. He was considered as an authority in his field and published many books with such renowned publishers as Mosby, McGraw Hill and American Medical Association. His three children and six grandchildren are his life beats. All of them are highly accomplished. He received his recognition as Cyber Grandpa from the International Community (India Abroad and India Today, 1986). The World Indian Community knows him as a great story teller. His homepage (agiivideo.com) contains 300 videos of Indian stories and now this book on Hindu Puja rituals.

After his wife's death (2007) he moved to Nashville, TN and now lives with his eldest daughter, Dr. Anuradha Chakravarthy, Vanderbilt University.

Abhinaba Ghosh

Abhinaba Ghosh (Dr.) completed his B.Sc Microbiology and M.Sc Applied Microbiology from VIT (Vellore Institute of Technology), India. For his master's research work, he was selected at Imperial College London where he worked on the molecular aspects of fungal virulence. Thereafter he moved to India where he worked as an Abstract associate for scientific publications in New Delhi. He was awarded Cambridge-Nehru Scholarship, Rajiv Gandhi (UK) scholarship, St. Edmund's Duke of Edinburgh Scholarship and the Raymond and Beverly Sackler scholarship for his doctoral research at the University of Cambridge, UK.

Though Abhinaba does not hail from a Brahmin community but his family and he himself are passionate to know about Hindu religion from its core. He believes in scientific explanation in support of religion unlike blind faith. Common temple priests are not trained to be a preacher. Hence he sees the vital role that New Age Purohit Darpan has taken to receive the on coming generations of Hindus. In the following words Dr. Mukherjee (chief priest) commented, "Abhinaba becomes an important component of our editorial team. His young impatient mind brings forth the voice of our grandchildren, trying to find out the significance of Hindu rituals in worship. His technical skill and inquisitive mind will help us out reach the world with message from modern India".